

MISPLACED CONFIDENCE;

O R,

FRIENDSHIP BETRAYED:

CONTAINING,

A Genuine NARRATIVE of Real Misfortunes;

Interspersed with striking Anecdotes of some of

The most illustrious Characters of the present Age,

As well as of Antient History.

FRONTI NULLA FIDES.

"VIRTUE (for mere *good-nature* is a tool)

"Is sense and spirit, with humanity:

"'Tis sometimes angry, and its frown confounds;

"'Tis ev'n *vindictive*, but in *vengeance just*."

ARMSTRONG.

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MDCCLXXVII.

MISPLACED CONFIDENCE

TRUSTWORTHY BETRAYED

A NARRATIVE OF REAL MISFORTUNE

Interwoven with striking Anecdotes of some of the most illustrious Characters of the present Age

As told by a Noble Englishman

FROM HIS PERSPECTIVE



A NEW EDITION

LOWEST PRICE FOR THE AUTHOR

THE LONDON WATER, IN THE NORTH-WEST

AND LONDON WATER, IN THE NORTH-WEST



**MISPLACED CONFIDENCE,****FRIENDSHIP BETRAYED.****LETTER XXII.**

SINCE I closed the foregoing letter, I have been reading a volume of Dr. Tillotson's sermons; one of which has so near a relation to the subject on which we have been commenting, that I cannot forbear transcribing some of the sentiments of the author—to whose assertions you may allow more attention to be due, on account of his dignified rank, than to the less elevated, but not less sensible,

senfible, writer of the antecedent quotations, with which the subsequent will be found to correspond.—The subject of them is the general sentence of condemnation pronounced upon all who want humanity and benevolence, exhibited in the fate of the rich man in the gospel, mentioned by our Saviour, and the beggar that desired to be fed with the crumbs which fell from the rich man's table——on which subject the right reverend divine thus expatiates :——

“ Good men, that are charitably disposed, will *enquire out* objects for their  
 “ charity; but he is a *very bad man* who,  
 “ when an object of pity and charity is  
 “ presented, is so far from relenting towards him, that he stops his ear to his  
 “ cry, and turns away his face from him.  
 “ —He is an uncharitable man who,  
 “ being rich, and hearing of the miseries  
 “ of

“ of others, does not take them into con-  
 “ fideration.”——Thus it was you heard  
 of, or rather *saw* my distreffes, and shut  
 up your bowels of compassion againft my  
 complaints.——

\* \* \* \* \*

“ HERE was fuch an object prefented  
 “ to the rich man as would move any  
 “ one’s pity, not totally devoid of huma-  
 “ nity,—a man reduced to extreme mi-  
 “ fery and neceffity.——Lazarus was no  
 “ common object of charity for the rich  
 “ man to attend to; being not only in  
 “ extreme want, but alfo in great pain  
 “ and anguifh.—A very little relief would  
 “ have contented him, and have been of  
 “ great kindnefs to him,—that which the  
 “ rich man might have fpared without  
 “ any prejudice to himfelf.”——A gui-  
 nea or two, Sir John, would have afforded

me, at the period before-mentioned, unspeakable relief, and not have been missed out of your extensive affluence.——

THE reversed scenes of the two preceding characters after their decease is truly striking and affecting.——“ And  
 “ it came to pass that the beggar died,  
 “ and was carried by the angels into paradise :——Here was a great and sudden change ! He who, when he was  
 “ alive, was neglected by men, and contemptuously exposed like a dead carcase to the dogs,—when he dies, is attended on by the angels, and by them  
 “ safely conveyed into a state of unspeakable happiness. He who could find  
 “ no entrance at the rich man’s gate,”  
*(this was the writer’s case)* “ was admitted into heaven.——The beggar died,  
 “ and was carried into Abraham’s bosom.

“ THE



"THE rich man also died, and was  
 "buried.—It is not said of Lazarus  
 "that he was buried, but only that he  
 "died;—it is probable that he was flung  
 "out of the way into some pit or other:  
 "but of the rich man it is said that he  
 "was buried. And this is all the ad-  
 "vantage that a great man has by an es-  
 "tate after he is dead,—to have a pom-  
 "pous and solemn funeral; which yet  
 "signifies nothing to him after death,  
 "because he is insensible of it."—This  
 sentiment coincides with what I have be-  
 fore observed on this point.

"In hell he lift up his eyes, being in  
 "great torments;—intimating to us that  
 "he had stupidly past away his life with-  
 "out proper consideration, but was now  
 "awakened when it was *too late*, and be-  
 "gan to consider.—In hell he lift up his  
 "eyes,

“ eyes, being in torments.—O the stu-  
 “ pidity of sinners, who run on blindly  
 “ in their course, and never open their  
 “ eyes till they are fallen into the pit;  
 “ who cannot be brought to consider till  
 “ consideration will do them no good—  
 “ till it answers no other purpose than to  
 “ enrage their consciences, and to mul-  
 “ tiply the stings of them.—

“ Thus it was with the rich man. He  
 “ lift up his eyes, being in torment, and  
 “ seeth Abraham afar off, and Lazarus  
 “ in his bosom.—Our Saviour represents  
 “ him as seeing that which would then  
 “ most probably come to his mind.—  
 “ Feeling his own misery, he began to  
 “ consider the happy condition of the  
 “ poor man whom he had so cruelly neg-  
 “ lected:”—(*remember this, Sir John.*)—  
 “ And indeed, one great part of the tor-  
 “ ments of hell consists in those reflec-  
 “ tions

" tions which men shall make upon the  
 " happiness which they have wilfully lost  
 " and neglected, and the sins whereby  
 " they have plunged themselves into that  
 " miserable state.

— " AND he cried and said, Father Abra-  
 " ham, have mercy on me, and send  
 " Lazarus, that he may dip the tip of his  
 " finger in water, and cool my tongue,  
 " for I am tormented in this flame.——  
 " See how the scene is changed !—how  
 " he is fain to beg relief of the beggar  
 " who had (in his life-time) sued to him  
 " in vain.

" BUT Abraham said, Son, remember  
 " that thou in thy life-time receivdest  
 " thy good things.——*Thy good things;*  
 " those which thou didst value and esteem  
 " so highly, and didst place thy chief  
 " happiness

"happiness in, as if there had been no  
 "other good to be sought after.—*Thy*  
 "*good things*: and indeed *so he used them*;  
 "as if he had been the sole lord and  
 "proprietor of them, and they had not  
 "been committed to him as a *steward*,  
 "to be disposed of for his *master's use*,—  
 "for the relieving those in distress.

"UNCHARITABLENESS and unmerciful-  
 "ness to the poor is a great and *damning*  
 "sin. We find no other fault imputed  
 "to the rich man but *this*,—that he took  
 "no care, out of his superfluity and a-  
 "bundance, to relieve the object that  
 "solicited his attention towards his ca-  
 "lamities."—*Does not this passage strike*  
*you, Sir John?*—"He is not charged with  
 "want of *justice* but of *charity*; not for  
 "having got a great estate by fraud or  
 "oppression, but that in the midst of  
 "this abundance, he had no considera-  
 "tion



“tion or pity for those that were in  
 “want.”——So that you see, Sir John,  
 the equity of your commercial dealings,  
 however you may boast of it, and how-  
 ever it may cause you to be respected by  
 those mortals with whom you are con-  
 nected, will not preserve you from that  
 state of future punishment which the Su-  
 preme Creator of the Universe has threa-  
 tened to inflict upon all those who shut  
 up their bowels of compassion against the  
 cries of the distressed, and who refuse to  
 apply a part of those riches with which  
 they have been entrusted for that pur-  
 pose, towards the relieving of them.

LETTER

## LETTER XXIII.

"IT is an argument," proceeds our  
 author, "of a cruel and savage  
 disposition not to pity those that are  
 in want and misery; and he does not  
 truly pity the miseries of others who  
 does not *relieve* them, when he has a-  
 bility and opportunity in his hands.—  
 Seest thou a poor man in great misery  
 and want,—there is nothing has be-  
 fallen him but what is common to man,  
 and what may happen to yourself or  
 your's sometime or other.—Make it  
 therefore your own case:—if you were  
 in the poor man's condition, and he in  
 your's, would you be willing that he  
 should pay no regard to your supplica-  
 tions for redress.

“THE want of benevolence has this  
 “four-fold *impiety* in it. It is a contempt  
 “of God,—an usurpation upon his right,  
 “—a slighting of his providence,—and a  
 “plain demonstration that all our pre-  
 “tences to religion are hypocritical and  
 “insincere.”

“First,—Not to regard the complaints  
 “of an afflicted fellow-creature is to  
 “despise the image of his Maker.”—  
 It needs no farther comment.

“Secondly,—THE uncharitable man  
 “is a usurper upon God’s right.—The  
 “earth is the Lord’s, and the fullness  
 “thereof; and he has given it to the  
 “children of men not absolutely to dis-  
 “pose of as *they please*, but in trust, and  
 “with certain reservation, so as to be ac-  
 “countable to him for the disposal of it.”

C

—If

“——If God has been liberal to us,  
 “it is *on purpose* to give us an opportunity,  
 “nity, and to engage us to be so to others  
 “that stand in need of our charity; and  
 “we are *false to our trust* if we keep those  
 “things to *ourselves*, which we receive  
 “from God *for this very end*, that we  
 “might distribute them to others, ac-  
 “cording to the proportion of our abi-  
 “lity and their necessity.”——What  
 signifies, Sir John, your endeavoring to  
*impose* upon mankind, with respect to the  
 honesty of your principles and conduct,  
 when you cannot acquit yourself from the  
 dishonesty here represented towards one  
 who is greater than all the inhabitants of  
 a thousand worlds, and by whose appro-  
 bation you must at the last day eternally  
 stand or fall.

“Thirdly.—THE uncharitable man is  
 “impious in slighting of God’s provi-  
 “dence.—



“ dence.—We do not sufficiently re-  
 “ vance the providence which rules the  
 “ world, if when God has blessed us  
 “ with plenty and abundance, we have  
 “ no pity and regard for those that are in  
 “ need.”——You may be able to say,  
 Sir John, that you did not hide your  
 Lord’s talent in a napkin; but you must  
 be forced to confess, that you expended  
 it solely in the indulgence and gratifica-  
 tion of ambition and selfish pursuits.

“ Fourthly.—THE want of benevo-  
 “ lence towards those in distress is a plain  
 “ demonstration that we do not love God”  
 (*in the way in which he has commanded us*  
*to do*), “ and that all our other pretences  
 “ to religion are hypocritical and insin-  
 “ cere.—Whosoever, says the apostle,  
 “ has this world’s goods, and shutteth up  
 “ his bowels of compassion against his  
 “ fellow-  
 C 2

“ fellow-creature in distress, so as to af-  
 “ ford him no relief, it is impossible that  
 “ such a man can love God.—This  
 “ should be seriously considered by those  
 “ who make a great shew of devotion,  
 “ and are at great pains in prayer and  
 “ fasting, and reading and hearing the  
 “ word of God, and in all other frugal  
 “ exercises of religion, *which stand them*  
 “ *in no money*; lest all their labor be lost  
 “ for want of *this one* necessary and es-  
 “ sential part; lest, with the young man  
 “ in the gospel, after they have kept all  
 “ other commandments, they be rejected  
 “ by our Saviour for the want of this  
 “ *one virtue*.

“ THE want of benevolence is such a  
 “ sin as *alone*, and without any *other* guilt,  
 “ is sufficient to ruin a man for ever:—  
 “ it was the guilt of this sin *only* that tor-

“ mented

"mented the rich man when he was in hell.  
 "—The whole scripture is full of severe  
 "threatenings against this sin.—He,  
 "we are told, who stoppeth his ears at  
 "the cry of the afflicted, shall also cry  
 "himself, but shall not be heard:—he  
 "shall have judgment *without mercy*, who  
 "has shed no mercy."—Surely, Sir  
 John, you ought to tremble at the con-  
 sideration of this awful text.

"THERE is no particular virtue," con-  
 tinues our author, "to which the pro-  
 mise of eternal life is so frequently  
 made in Scripture as to this of Bene-  
 volence. Blessed are the merciful"  
 (which are the humane and charitable,—  
 those that relieve the afflicted) "for they  
 shall find mercy—at the great day of  
 universal judgment. They shall re-  
 ceive that animating invitation to e-

"ternal happiness,—Come ye blessed of  
 "my father, inherit the reward of your  
 "virtue:—for I was hungry, and ye gave  
 "me meat,—I was sick, and ye visited  
 "me."—We have seen, Sir John, that  
 you did neither of these when the writer  
 was in the situation before represented.—  
 "I am not *obliged* to supply his neces-  
 "sities," said you to your agent, "be-  
 "cause he has already been sufficiently  
 "requited, by my brother's liberality,  
 "for his services towards me."—When  
 thou makest a feast, says our Saviour,  
 (and which is quoted by Dr. Tillotson)  
 invite not the rich, for they will recom-  
 pense you again; but invite the poor and  
 the maimed, and the lame and the blind,  
 who cannot recompense you; but you  
 shall be recompensed *at the resurrection*  
*of the just.*

" BUT



" BUT the most considerable text of  
 " all", proceeds our learned author, " is  
 " in Matth. xxv.—where our Saviour  
 " gives us a description of the judgment  
 " of the great day; when the grand en-  
 " quiry will be, not with respect to what  
 " vices the suggestions of avarice or pride  
 " may have caused us to *abstain from*,  
 " but what works of *charity* have been  
 " done, or neglected by us,—how far we  
 " have always commiserated and *relieved*  
 " the cries of distress," (*think of this, Sir*  
*John*)—" according to which shall sen-  
 " tence be passed upon us;—accordingly  
 " as we have acted in this sphere of be-  
 " nevolence and compassion towards our  
 " fellow-creatures, of whatever rank or  
 " denomination, shall we be doomed to  
 " endless happiness, or everlasting mi-  
 " fery.—It will not be for what *sins* we  
 " have not committed, but for what *virtues*  
 " we

“ *we have practised*; and these will not  
 “ consist in the equitable pursuits of in-  
 “ creasing our estates for our own use.

“ I know,” continues our author,  
 “ how averse men generally are to this  
 “ duty, which makes them so full of ex-  
 “ cuses and objections against it. —  
 “ First, — They have children to provide  
 “ for. This is not the case of all, and  
 “ those whose case it is, would do well to  
 “ consider that it will not be amiss to  
 “ leave a  *blessing*  as well as an inheritance  
 “ to their children. — Secondly, — They  
 “ tell us, they intend to do something  
 “ when they die. I doubt this very much;  
 “ but granting such an intention to be  
 “ real, it is one of the worst compli-  
 “ ments we can pay to God, to give a  
 “ thing to him when we can keep it no  
 “ longer. — Others say, they may come

“ to

“to want themselves, and it is prudence  
 “to provide against it. To this I an-  
 “swer, that I believe no man ever came  
 “the sooner to want for his charity.  
 “David has an express observation to  
 “the contrary:—I have been young, says  
 “he, and now am old, yet have I not seen  
 “the merciful man forsaken, nor his seed  
 “begging bread.—We have also the  
 “express promises of God to secure us  
 “against this fear:—Blessed is he that  
 “considereth the poor;—the Lord will  
 “deliver him in time of trouble, and he  
 “shall be blessed upon the earth:—he  
 “that giveth unto the poor shall not  
 “want.”—This is probably the case  
 with two Baronets now in my memory,  
 the one Sir George Saville, (whose mu-  
 nificence I have seen already recorded *in*  
*print*) the other Sir Walter Bl—k—tt,  
 (whose liberality to his poor tenants I  
 have heard of *verbally*).—There are  
 3014 doubtless

doubtless *several* such characters, whom I have either not heard of, or do not recollect; and whom, Sir John, from the power of connection and private misrepresentations, you have probably prevented from reading my history, or from hearing of it.—In this view you are again more criminal than the rich man of whom we have been speaking; who has been represented as not being willing to contribute to the necessities of the poor man who solicited his benevolence, but we do not find that he exerted himself to intercept the contributions of others, by endeavoring to prevent (this is the *ultimate* extent of cruelty); their becoming acquainted with his unhappy condition,

#### CHAP. XIX.

THE Archbishop concludes this, his first discourse on this subject, with the advice



vice of the son of Syrach:—"Turn not  
 away thine eye from the needy, and  
 give him no cause to curse thee:—for  
 if he curse thee in the bitterness of his  
 soul, his prayers shall be heard by Him  
 that made him."—When you con-  
 sider, Sir John, the provocation you have  
 given me to wish you to experience that  
 anguish of mind you have caused the  
 unhappy author of these lucubrations so  
 long to labor under, it is not to be won-  
 dered at should I at any time, in the ex-  
 tremity of my mental inquietude, have  
 invoked heaven to punish you for your  
 want of that gratitude and humanity  
 which even the brute-creation, from na-  
 tural instinct, display towards each o-  
 ther, and which, in this view, will not  
 permit you to be ranked so high as on a  
 level with those transcending animals.

It

It is not therefore surprizing if you find yourself unhappy in the midst of that accumulated wealth which you so vainly imagine to exalt you above the rest of mankind, and to exempt you from attending to the remonstrances of an aggrieved friend—whose natural disposition is such as, at more composed intervals, would make him sorry to hear of the infelicity of his most inveterate enemies. Hence the humanity of a benevolent mind is obviously superior to all other mental virtues.---Even at this present period, when every painful emotion is excited by the consideration of my family's situation, and when the pen trembles in my hand, I can scarcely forbear, amidst the resentment of a mind so highly susceptible of the wrongs it has received, to pity your own apparent unhappiness. ---The scriptures, we have seen, are every where expressive of the disasters denounced

ced against those *who live only to themselves*, and shut up their bowels of compassion from the distresses of their fellow-creatures.——When you take a retrospective view of your behavior towards those whom, it has been proved, you were bound by every precept of nature and equity to have treated in a different manner, you cannot wonder that your mental tranquility has, since, been so frequently interrupted by disagreeable incidents, and unsuccessful pursuits directed towards your own elevation and the gratification of avarice and ambition.

“TURN not away thine eye from the  
 “needy, nor give him any cause to curse  
 “thee:—for if he curse thee in the bit-  
 “terness of his soul, his prayers shall be  
 “heard by Him that made him.” It is  
 no unnatural conclusion, I have observed,

D

to

to suppose that I may at particular periods, when Reason was driven from her throne, have implored Heaven to afflict you with those domestic calamities which might cause you to remember your insensibility to the misfortunes of the writer's family.—Could you wonder if, in this view, you should be deprived of the *male heir* intended to enjoy those amassed treasures after your decease with the *smallest* part of which you refused to part *to preserve the life of a friend* when you were told of his lying at the gates of death, or to soften the anguish of his last moments for the forlorn situation of his surviving family?—Though that refined sensibility which inclines the benevolent breast to feel for the sorrows of others, appears to be absorbed in the grosser composition of those mercenary propensities for which you are so *universally distinguished*,  
 ed,



ed, you would doubtless feel that selfish anxiety for the loss of your own progeny which affects the breast of the miser when deprived of his own wealth, and the more so, as Lady Delaval is now too far advanced in years to repair the misfortune.

THE sacred pages repeatedly affirm that those who regard not the cries of their fellow-creatures in distress, shall not *themselves* be regarded in the day of trouble when they invoke the Throne of Grace for relief.—*In vain* did the writer of these moral observations importune you, Sir John, to prevent, by the aid of some small benefaction, his own exit, for the sake of his family,—could you wonder to find Heaven refuse to listen to your own prayers for the prevention of a similar catastrophe in the most valued branch

of your own offspring?—The scriptural denunciation is very expressive, and deserving of your serious attention.—  
 He who stoppeth his ears at the cry of the afflicted, shall not himself be heard in the day of trouble,

LETTER

## L E T T E R XXIV.

OUR dignified author, in his second discourse on the antecedent subject, makes a few observations which may not, Sir John, be less deserving your attention than the former,—being equally applicable to your delineated conduct, and tending farther to shew that the worst of men may be permitted to prosper in *this* world, and their punishment be deferred till the *next*.

“ WE should not be too much elevated  
 “ at our *good* fortune in this world, or  
 “ pride ourselves for the dignity or af-  
 “ fluence of our condition.——We may  
 “ receive our good things here, and be  
 “ tormented hereafter;—nay this very  
 “ thing will be no inconsiderable part of  
 “ our.

" our torment,—none of the least aggra-  
 " vations of our misery, that we *did* re-  
 " ceive our good things. Nothing af-  
 " flicts a man more when he is in misery  
 " than the remembrance of his former  
 " prosperity;—had he never been hap-  
 " py, his misery would be less.—We  
 " should therefore be far from applaud-  
 " ing ourselves in our prosperity in this  
 " world; which we have no reason to  
 " look upon *as the reward of our virtue*  
 " when we have been wanting in that par-  
 " ticular one without which, we are af-  
 " fured, *all others* will not preserve us from  
 " the punishments of eternal misery.

" Remember that thou in thy life-  
 " time receivedst thy good things.—  
 " Those things are only for *our life-time*,  
 " and how short is that!—Did men seri-  
 " ously consider this, they would not set  
 " such a value upon what they enjoy in  
 " this



“ this world, as to neglect the great con-  
 “ cernments of the next.——We are apt  
 “ to be dazzled with the present glitter-  
 “ ing of sublunary prosperity; but did  
 “ we consider the *short continuance* of it,  
 “ how little would it signify.——The  
 “ rich man, no doubt, thought himself  
 “ much happier than poor Lazarus that  
 “ lay at his door; and yet, after a little  
 “ while, how glad would he have been to  
 “ have changed conditions with this poor  
 “ man!—When he was, in TORMENTS,  
 “ then he probably wished that he had  
 “ suffered all the misery and want in this  
 “ world which Lazarus did, provided he  
 “ might have been at last carried, as he  
 “ was, into the regions of immortal pa-  
 “ radise.——We should value this world  
 “ and look upon it as this rich man did,  
 “ not when he enjoyed it, but when he  
 “ was taken from it; and we should es-  
 “ teem it and use it as he wished he had  
 “ done

“ done when it was too late. — This  
 “ should teach us to repent before the  
 “ day of our final visitation overtakes us  
 “ — when we may perhaps be surprized  
 “ by some such sudden stroke, as we see  
 “ frequently to happen to those around  
 “ us; or be seized upon by some violent  
 “ disease, and may have no sense or ap-  
 “ prehension of our approaching danger;  
 “ — or if we have, may find no place for  
 “ repentance, though we seek it with  
 “ tears.”

I shall now, Sir John, close the subject  
 with wishing that Heaven may have or-  
 dained those pages to be the instrument  
 of your conversion. — Greater men, we  
 find in history, have been convinced of  
 their errors from more trivial observa-  
 tions. — Should my wishes in this view  
 be verified, however offended you may

be at present, you will then thank me for expatiating so freely with you, and acknowledge the cause I have had so to do,

WANTING you consider, the  
consequences which you will find  
in history to have happened from the  
disappointments of Love, and survey the  
state of the writer's mind in the extracts  
given in the course of this work, you  
may generally conclude that many of the  
readers of my history must have won-  
dered to find you have more confi-  
dence for the intention of your wealth  
than the safety of your safety, unless they  
happen to reflect that this is the case  
with all the votaries of avarice.—While  
reason continues to predominate, you  
may continue to repeat in security; but  
you ought to remember that Love is a  
powerful deity, and that I cannot pro-  
mise for the consequences of the last  
disposition.

**LETTER**

## LETTER XXV

WHEN you consider, Sir John, the consequences which you will find in history to have happened from the disappointments of Love, and survey the state of the writer's mind in the extracts given in the course of this work, you may naturally conclude that many of the readers of my history must have wondered to find you have more consideration for the retention of your wealth than the *safety of your person*, unless they happen to reflect that this is the case with all the votaries of avarice.—While reason continues to predominate, you may continue to repose in security; but you ought to remember that Love is a powerful Deity, and that I cannot promise for the consequences of the *last* *despair*.—



*despair.*——You have only to revolve on the extent of my affection for CELIA, to be sensible that I cannot always *continue* to behold her increasing distress.

——The last resource is going to be pursued in the publication of a more pathetic communication of my continued history than has been often exhibited in genuine narrative;—the fate of that period ascertained,——I shall leave you to conceive the rest.

I would not have you deceive yourself by thinking I only mean to intimidate you, or to force you into a compliance which I am far from *expecting* to take place.——The rationality of the preceding observations will appear sufficiently conspicuous to every speculative mind; having been verified by the actions of the wisest and most moral philosophers of

all ages.—Susceptible lovers (and I am still one as much as ever) exasperated by a long continuance of dishonorable treatment, and the consequent calamities of the objects of their esteem, together with that irresistible despair which attends the last scene of distress, have often made the betrayers of their happiness *to feel* the force of their incurred resentment.

“THERE is often,” says one of the first writers in the world, “more *insensibility* than fortitude in apparent moderation. Common men know nothing of violent sorrow, nor do great passions ever break out in weak minds.”——I feel the warmth of honest indignation so to grow upon me, that I would not, Sir John, wish you to be at this time in my presence; and I can scarcely forbear to send  
you

you that summons which it might not be to your advantage to refuse to comply with.—Had I *alone* suffered from your ungenerous behavior, I could have addressed you with less agitation; but when I review the calamities in which your ingratitude has involved the unhappy partner of my distresses, my natural sensibility and conjugal affection are too violently agitated to think of you with indifference.—Were *she*, with her *engaging offspring*, in a more favorable situation, you might pass me unnoticed, and I should cease to renew my animadversions on your conduct.

You may carry these pages, Sir John, to whatever court of judicature you please; and, instead of vindicating your innocence (which you know to be impossible) complain, from conscious conviction,

tion, of personal fear.—The charges I have brought against you every impartial reader will, with the Monthly and other Reviewers, affirm to be evidently just,—they are indeed too obvious to admit of a single refutation in your favor.

HAD I never obliged you, or my distresses had not been increased to such extent from my having served your own cause, you would have only been accusable with *inhumanity*; but when you consider the contrary, and recollect the nature of your assurances, besides being chargeable with *perfidy*, you are manifestly guilty of the greatest **INGRATITUDE** that ever *disgraced* the most ungrateful individual, and which some of our most eminent poets have thus defined:—

II. "The



" The wretch whom gratitude once fails to bind,  
 " To truth, or honor, let him lay no claim,  
 " But stand confess'd the *brute* disguis'd in man;  
 " And when we would with utmost detestation  
 " Single some *monster* from the traitor-herd,  
 " 'Tis but to say,—INGRATITUDE's his crime."

—— " Base INGRATITUDE

" Is such a crime to friendship as Heaven's mercy,  
 " That strives with man's monstrous wickedness,  
 " Unwearied with forgiving, scarce once pardons."

THE last quotation is, I think, from a  
 play wherein, Sir John, you have more  
 than once exhibited your theatrical abi-  
 lities, and must therefore have long been  
 acquainted with them.—The respect-  
 able author of Night-Thoughts says on  
 the same subject,

" He that's *ungrateful* has no guilt but *one*;  
 " All *other* crimes may pass for *virtues* in him."

—— You

—You therefore, Sir John, stand *evidently convicted* by the sentiments of the wisest and best men that ever existed;—though we have seen it to be possible for a person of your extensive fortune to *pervert* the sentence of justice, and to evade the deserved punishment of human laws. Your agent, whom you have taken *into your service* for this purpose, displays his acquaintance with this circumstance, when he says, you could not fail to *distress* me at law, where my circumstances would not permit me to contend with you. —

The generous reader, who considers what I feel in the review of your behavior, and the distress to which I am in consequence already reduced, will excuse the *repetition* of sentences which, in such a state of mind, I cannot be expected to remember; and which, under the *recurrence* of such a review, will naturally supervene.

LETTER

## LETTER XXVI.

**N**OTWITHSTANDING the truth of the antecedent representations, I have told you, I am still willing to forgive your former inattention to my distresses, and to conciliate our differences on those terms which the continuing calamities of my situation will not permit me to dispense with, and which I am rendered utterly unable to do from reasons that will appear in the continuation of my history.—

WERE I to imitate your own conduct in the view of gratitude or humanity, I should lessen the number of the numerous family with which I am charged, by discontinuing to provide for the aged and once affluent parents of CELIA, whom

the laws of the legislature do not *compel* me to support; but a humane consideration inclines me to continue to share my sustenance with them.—While I am able to procure a meal for myself, they shall be admitted to a part of it.

THOSE who are never inclined to do a benevolent action but where they are compelled to do it, or in order to promote some mercenary view, or gratify some ambitious propensity, act upon the principles of the miser, who will only part with his wealth to those to whom he stands indebted for value received—and are so unworthy of that respect which their opulence procures them, that they should not be permitted to have intercourse with those deserving the appellation of mankind; but be driven into the forests and uncultivated desarts, to herd with



with the most hateful of the brute-creation.——“There is not,” says the ingenious author of the *West-Indian*, “so  
 “savage an animal as a human creature  
 “without pity.”——Another sentimental writer says, Beneficence is the source of the purest joy; and tells us, he knew a gentleman who, when going to a play, or any public entertainment, had he chanced to meet a distressed object, instantly gave away all the money in his pocket, and returned to spend the evening with a friend.——And Dr. Tillotson, in one of his sermons on this subject, says, “Tenderness and compassion for  
 “the sufferings of others, is a virtue so  
 “proper to our nature, that it is there-  
 “fore called *humanity*; as if it were es-  
 “sential to our nature, and as if without  
 “this, we did not deserve the name of  
 “*men*;”——which assertion is confirmed by  
 one

one of the inspired Evangelists, who says, that *whosoever hath this world's goods, and seeth his fellow-creature have need, and shutteth up his bowels of compassion from him, is a MURDERER, by sinning against nature.*

THE Archbishop, in expatiating on the words of our Saviour, "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of things which he possesseth,"—repeats the words, *Take heed and beware!*—This (says he) is a peculiar kind of caution, of a *double* nature, to shew the importance of it, and is used in scripture on *no other* occasion; so that covetousness (which includes *a want of benevolence*) appears to be a crime of the most extensive magnitude.—It is not a great estate and vast possessions that make a man happy in this world. Our Saviour has commanded us

to

to set bounds to our desires, and not to be over anxious for the *increase* of our possessions, where they are already sufficient to render us virtuously happy.

MEN (proceeds the Archbishop) are guilty of the sin of covetousness who are not charitable *in proportion* to the extent of their fortune,—when they cannot bear to spare any thing out of their abundance to the relief of those who stand in need of their assistance.——I believe, Sir John, you think every man who acquires or increases an estate by fair industry and application has a right to appropriate it *solely* to his own use;—our reverend author, on the authority of scripture, subjoins, that though a man uses no unjust means in acquiring an estate, he is so far covetous as he is uncharitable.

YOUR

YOUR *natural vanity*, Sir John, (which I have frequent occasion to observe excites you to spare no expence to display your grandeur) prevents your being a miser in the sense in which the term is commonly conceived, which it is manifest you otherwise would have been. Hence that industry which your ignorant adherents commend you for may one day prove your *condemnation*.---You pay five hundred pounds every week to your workmen, say they; but for what end do you still strive to increase your accumulated fortune? Is it to render you more able to relieve the indigent, or to *wipe the tear from the eye of affliction*?—No; it is with a view to be the more able to indulge your mercenary pride, and to gratify your ostentatious propensities.——By these pursuits, it will perhaps be urged in your favor, you afford bread



bread to the laborers employed in your vineyard; but you derive no merit from this unless it be for *their* sakes that you employ them—a question to which you could only reply in the negative.

EVERY species of misers think that virtue consists in a man's being industrious and careful in the cultivation of what he therefore has a right to enjoy as he pleases; but in the midst of your accumulations, you would do well to think often on the fate of your predecessor in this kind of virtue.—You have an heir (you'll say) to whom you intend to bequeath such accumulated treasures, and which prevents your being charitable, or parting with more of them than you are obliged to do to gratify an ambition that is totally *selfish*; but take care that while you urge this as an excuse for your want  
of

of benevolence, you do not provoke Providence, by such an evasive pretext, to *deprive you of that heir*, and leave you to feel the energy of the sentence I have alluded to—"Thou fool! this night  
 "shall thy soul be required of thee:  
 "whose then shall all these things be?"

of

LETTER

## LETTER XXVII.

**Y**OU will not, Sir John, conceive the before-mentioned disposition on the part of the writer to conciliate our variances, to proceed from any less laudable motive than a benevolent propensity to act as becomes those who hope to be admitted into the mansions of endless felicity, at the end of that period of PROBATION in this world which is already *far gone* with yourself, and not a little way advanced on my own side.——You will then, Sir John, (and it may happen before you receive this) be obliged to leave your extensive accumulated fortune, together with that splendor of equipage which is represented to be so agreeable to your natural vanity, and which, how-

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ever otherwise parsimonious, we have seen you to spare no cost to gratify: but your miscarriage in your attempt to resume your authority in the national senate has, it is said, given you that complicated uneasiness which you are meditating a tour to the Continent in order to lose the remembrance of. — This uneasiness proceeds from your having not only been disappointed in the success of that election which you lost so much to your discredit, from the many severe truths that were urged against you, — which affects your *pride*; but also from your having expended several thousand pounds to no purpose, — which affects your *pocket*.

*Expended several thousand pounds!* — how striking must this appear to the humane reader who has attentively observed your



your refusing to part with a single shilling to alleviate the distresses of the writer, though bound in honor to assist him.

—How naturally may we suppose our reverend moralist would have exclaimed in the language we have seen him apply towards the conduct of the inhuman priest,

“—Merciful God! that a professor of

“thy holy religion should be so devoid of

“gratitude and humanity as to be wil-

“ling to part with *thousands* to gratify

“some ambitious selfish propensity, and

“refuse to contribute even the *widow's*

“*mite* towards the calamities of a fellow-

“creature which had been occasioned by

“services rendered to himself, and which

“he was therefore the more obligated

“to remove!—Instead of being dis-

“quieted with mental anxiety for the

“fruitless expenditure of so large a

“sum, which had rather injured than

“been

“ been of service to those among whom  
 “ it was distributed,—how might he with  
 “ but *a part* thereof have rendered his  
 “ neglected friend and those involved in  
 “ his misery reciprocally happy; and par-  
 “ ticipated, in the contemplation of the  
 “ benevolent deed, the most pleasing of  
 “ all human sensations! —What can  
 “ such a one expect at the final day of  
 “ judgment, but to hear pronounced on  
 “ him that tremendous sentence, *Depart*  
 “ *from me, ye cursed, into everlasting fire,*  
 “ *prepared for the devil and his angels:—*  
 “ *for I was hungry, and ye gave me no*  
 “ *meat—thirsty, and ye gave me no drink—*  
 “ *naked, and ye cloathed me not—sick, and*  
 “ *in prison, and ye visited me not:—*” —to  
 which the benevolent divine might per-  
 haps have added in the same strain—  
 “ Merciful God! that such a one should  
 “ in this world be so respected, on ac-  
 “ count

" count of his RICHES, by those who dis-  
 " approve of his conduct, as to make  
 " them become *accomplices* in his guilt,  
 " by refusing to interfere in favor of the  
 " injured complainants for fear of giving  
 " him umbrage, and thereby subjecting  
 " themselves to the incurrence of the  
 " same sentence." I could verify the  
 truth of this observation from one of the  
 letters of a person of greater *rank* than  
 yourself, Sir John, but of inferior *fortune*,  
 with whom I have had the honor to cor-  
 respond, were I not yet unwilling to give  
 him any offence.

## LETTER XXVIII.

**F**ROM what has been observed in the commentations of the two foregoing divines, confirmed by the authority of the sacred pages, we have seen that those who possess the riches of this world are meant to act as stewards entrusted therewith, for the purpose of mitigating the calamities of their fellow-creatures, and for which they must give an account at the General Judgment; when they may, if they have benevolently discharged their trust, expect to receive that animating approbation, "Well done, thou good and faithful servant," &c.

WITH respect to *the extent* of such benevolence, St. Paul says, "He who sow-  
eth



“eth sparingly, shall reap also sparingly;

“and he who soweth bountifully, shall

“reap also bountifully. Every man, ac-

“cording as he purposeth in his heart,

“so let him give,—not grudgingly, or

“of necessity; for God loveth a chear-

“ful giver.”——

THAT liberality (you should remember this, Sir John) displayed in *public* charities, from supercilious motives, or (at political seasons) from self-interested views, doth not belong to the province of that benevolence which, in a future world, is to be admitted to *cover a multitude of sins*, and to be returned *seven-fold*.—To these scriptural quotations I shall only subjoin that of the ruler who told our Saviour he had religiously observed every duty but that of CHARITY, and who was given to understand that this omission of the *most* important

important one would tend to exclude him  
from the kingdom of Heaven.

It is therefore obvious that among all  
the virtues of the human mind, there are  
none so truly amiable or advantageous as  
a generous propensity to alleviate the  
distresses of our fellow-creatures.—Such  
a celestial disposition more than any other  
coincides with the divine nature, and  
from which every good and every moral  
action naturally ensues.

We may reverence a prince for his  
dignity—a warrior for his bravery—  
and a rich man for his possessions,—but  
the benevolent actions of the humane in-  
dividual more forcibly attract our admi-  
ration and esteem;—nor can any reflec-  
tion prove so grateful to a generous and  
susceptible mind as that which proceeds  
from

from the supplying the wants of those around us.

If we take a deliberate view of universal nature, we shall find a striking example of morality on this subject.—Do we not find the illiterate and unpolished inhabitants of many parts of the terrestrial globe tenderly affected with the distresses of others, and disposed to take every opportunity of relieving them from the same?—Do we not perceive even the brute-creation inclined, from natural instinct, to protect, and condole with one another under the preceding circumstances?—And shall MAN, endued with more enlightened reason and understanding, be insensible to the tears of affliction, or deaf to the voice of calamity!—How unworthy—how unfit is such a one to be admitted into, or to reside in the celestial

celestial regions of Immortality!—**COMPASSION** is the *sublimest* attribute of the Supreme Being; and whoever enjoys *most* of that virtue in this world, will certainly be the *happiest* in the next.—

SUCH an animating consideration must be a stranger to those who can only derive their mental felicity from the temporary enjoyment of the good things of this world,—from their being able to live supine in indolence—to gratify their vitiated appetites with luxurious dainties—to decorate their persons with perishing robes of costly acquisition—and to appear in all the grandeur and gaiety of an elevated sphere in life.

I HAVE frequently been told you are pleased with being stiled A RICH COMMONER, and that your principal study is

to



to *increase* your affluence:—yet all the advantage you will gain by it when you leave this world, will be (should you not have obtained the PEERAGE you are represented to be in expectation of) that, as you had *lived*, you *died* A RICH COMMONER,—the fame of which (as Dr. Tillotson has before observed) you will then be *insensible* of; nor (as he has added) can our leaving, after the manner of many parsimonious individuals, a large benefaction to some public charity when we can no longer enjoy what we bequeath, be rationally supposed to atone for the errors of a whole life.—It is like a death-bed repentance, which can never be relied on; being only the result of that fear which every malefactor possesses when he is going to appear before his tribunal.

THINK,

THINK, Sir John, while you enjoy the supernumerary blessings of life, you see the dutiful and affectionate husband, whose assiduous endeavors to provide for his family have not been sufficient to enable him to continue to resist the pressure of an unpropitious fate, torn from the arms of his disconsolate wife and children by unfeeling, authorised ruffians, and imprisoned within the dreary, insalutary walls of a common jail—where the rays of the sun perhaps never enter, and where he languishes under the complicated distress of penury and mental inquietude, till the friendly hand of death puts an end to his misery.—Think you behold, in the mean time, the virtuous consort of his once happier days (who has hourly shed unpitied, unavailable tears) together with the unhappy pledges of their mutual loves, exposed to vari-

ous

ous concomitant hardships,—destitute of all the necessaries of life, and without a friend to protect them from the insults and oppression of an inhuman world.—

WHILE I have myself been thus conceiving what is, at this moment, the unhappy fate of many thousands of our fellow-creatures, I have not been able to restrain the effusion of a commiserating tear, nor to suppress the sigh that enlarges the concavity of my breast !

“ Shame on those breasts of stone that cannot melt  
 “ In soft adoption of another’s sorrow.”

HILL.

WHAT merit is due to that benevolent society lately instituted in the metropolis of London, for the relief of insolvent debtors !—What pleasing emotions must they naturally feel as often as they are

G

able

able to discharge such unfortunate objects from misery and distress!—to restore them to their perishing families, and the pursuit of their industrious vocations!——

ARE not the laws of THE UNITED PROVINCES, in this view, preferable to ours; by requiring no more of the *poorest* debtor than the delivering up what he is possessed of?——What avails it to his creditors for a man to be confined in a jail for a number of years, or as long as he lives?—while the State is perhaps deprived of some useful mechanic, and his family becomes necessarily burthensome to the community.—Does such confinement correspond with that boasted LIBERTY that is daily echoed throughout the British territories? Is it consonant to reason that a *rich rogue* who has squandered



dered away thousands, in the indulgence of luxury and vice, shall continue enlarged by a statute of bankruptcy; while a *poor honest man*, who, together with his family, has often wanted the necessary means of temperance in order to discharge his credit, is sentenced to long imprisonment,—which, it is to be subjoined, *idle* people of all ranks, or those who have neither morals nor principles, are deserving of,—as a punishment for their misconduct, and to deter others from following their example.—With respect to the *former*, it displays a cruel and uncharitable disposition in that creditor who shall even oblige him, though he does not send him to jail, to part with all he has in the world, whereby himself and family are *reduced to starving*. Such a one is found always ready to *acknowledge* his obligations in the most re-

spectful manner,—the *dishonest* debtor is  
 faucy and impertinent, and ever invent-  
 ing some unlaudable pretext to evade  
 payment.

LETTER

## LETTER XXIX.

" But come ye generous few, in whose wide thought  
 " Of all his works creative bounty burns  
 " With warmest beam ; and on your open front,  
 " And liberal eye, sits from his dark retreat,  
 " Inviting modest want.—Nor till invoc'd  
 " Can restless goodness wait :—your active search  
 " Leaves no cold wintry corner unexplor'd ;  
 " Like silent-working Heaven, surprizing oft  
 " The lonely heart with unexpected good.—  
 " For *you*, the roving spirit of the wind  
 " Blows Spring abroad ; for *you*, the teeming clouds  
 " Descend in glad some plenty o'er the world ;  
 " And the sun sheds his kindest rays for *you*,  
 " *Ye flower of human race !*" ———

THE late Mr. Shenston, whose ingenious writings now lie before me, was one of the few included in the foregoing lines ; and it is natural to suppose he now enjoys that supreme felicity

in the regions of Immortality which all the riches of this world, abstractedly considered, could not have procured for him.—Who but those devoid of generous sensations can read the memoirs of his life without wishing he had never died, but lived a continued example for the imitation of mankind.—Let the votaries of avarice and ambition, however wealthy or dignified, pay homage to his memory.—Susceptible of every tender feeling, his benevolent breast was ever open to the calamities of his fellow-creatures, and he never was so happy as in contributing to the relief of virtue in distress.—Among other narrations of his beneficence, the following will cause his name to be more respected by every reader of congenial humanity, than if he had conquered kingdoms, been dignified with the title you wish for, or lived

in



in all the state and magnificence of an Eastern monarch.

HE was one day, we are told, walking through his romantic retreats in company with his DELIA (whose real name was Wilmot):—they were going towards the bower which he made sacred to the ashes of the poetical author of the antecedent quotation. “Would to Heaven,” said he, (pointing to the trees) “that DELIA “could be happy in the midst of these “rustic avenues!”——He would have gone on, but was interrupted. A person rushed out of a thicket, and, presenting a pistol to his breast, demanded his money.—Shenston was surprized, and DELIA fainted!—“Money,” says he, “is “not worth struggling for: you cannot “be poorer than I am.—Unhappy “man,” continued he, (throwing his purse)

purse) "take it, and fly as quick as possible."——The man did so:—he threw his pistol into the water, and in a moment disappeared.

SHENSTON ordered the foot-boy who followed behind them, to pursue the robber at a distance, and observe whither he went.—In two hours' time the boy returned, and informed his master, that he followed him to Hales-Owen, where he lived;—that he went to the very door of his house, and peeped through the key-hole:—that as soon as the man entered, he threw the purse on the ground, and, addressing himself to his wife,—“take,” says he, “the dear-bought prize of my honesty.” Then taking two of his children, one on each knee, he said to them, “I have ruined my soul to keep you from starving;” and immediately burst into a flood of tears.

THE

THE generous Shenston, it is asserted, was humanely affected with the intelligence.—He enquired after the man's character, and found that he was a laborer, honest and industrious, but oppressed by want and a numerous family.—He went to his house—where the man kneeled down at his feet, and implored mercy.—Shenston carried him to his own habitation, and provided for him ever after; and when he died, this fortunate person is said to have wet his grave with the true tears of gratitude.—

“ IMMORTAL benevolence!” (subjoins the writer of the tale)—“ the richest gem  
 “ that adorns the human soul!—With-  
 “ out *thee* kings are poor, and in *thy* pos-  
 “ session the beggar is immensely rich!  
 “ —In vain we crown the conqueror  
 “ with laurels, and the slayer of thou-  
 “ sand

“fands with immortality;—the *real* hero  
 “is seldom found in the field; he lives  
 “peaceful and retired in the tranquil  
 “walks of private life.”

honour and indomitable, but oppressed by  
 want and a numerous family.—He went  
 to his host's—where the man knelt  
 down at his feet, and implored mercy.—  
 Shenton carried him to his own habita-  
 tion, and provided for him over all;  
 and when he died, this fortunate person  
 is said to have wet his grave with the true  
 tears of gratitude.

“Immortal benevolence!” (judging  
 the writer of the tale)—“the richest gem  
 “that adorns the human soul!—With-  
 “out the kings are poor, and in the poor-  
 “tation the beggar is immensely rich!  
 “—In vain we crown the conqueror  
 “with laurels, and the slayer of thou-  
 “sands

LETTER



## L E T T E R XXX.

**T**HE celebrated Sir George Saville (the friend of individuals and society, and an honor to his country) appears to be no less deserving the encomiums of the moralist than the generous Shenston. — It is recorded of him, that he was one day in company where a contribution was proposed to be made in favor of a lady who was represented to be in great distress. — Every one contributed their *mite* but Sir George, who did not subscribe. This is what *you*, Sir John, would probably have done on a private application for your charity; but at this *public* collection, I doubt not but you would have subscribed A GUINEA. — But was it from a want of benevolence, or compassion for the unfortunate, that Sir  
George

George refused his benefaction? No.--- He thought a guinea, or two, would be very insufficient to answer the emergencies of the person in whose favor the collection was made.—He wished to ascertain what sum would effectually relieve her, and to present his donation in his own way.—The pleasure of genuine benevolence consists in secret acts of humanity; and though they may not be publicly known by mankind, they are sufficiently visible to that Supreme Power by whom the reward of eternal life is to be bestowed.—The ostentatious and the self-interested benefactor wishes to display his beneficence in the eye of the public at large; that he may be favored with that mortal applause which flatters his vanity and ambition, and with a view to facilitate the success of his own interested concerns.—

THUS,

THUS, Sir John, towards the period of the late parliamentary election (a season in which you are always profusely liberal)---being well acquainted with the general dispositions of that class of people which every where constitute a majority, and no stranger to the ways of political artifice---you endeavored (without directly committing prohibited bribery) to prepossess your constituents with those sentiments of your generosity which might tend to lessen their esteem for those less affluent opponents whom you found likely to supersede you in the grand council of the nation.---For this purpose, while you overlooked the necessities of the sober and industrious, you sent your steward to discharge the debts of a very worthless person, who was every way undeserving of your bounty; but whom you knew to have many voting relations, and

that this display of your benevolence would excite others in the same sphere to join in vociferating, " Sir John Delaval for ever !"—

To return to the worthy senator whose oratorical abilities have so often dignified the House of Commons :—After he had retired from the company of those whose united donations would have perhaps afforded a temporary partial relief to the object of their bounty, and left her anxious for her future fate,---enabled her to stop the rapacious paw of some merciless creditor, while she remained unable to procure the necessary conveniencies of life, or to gratify the requisite demands of nature,---he privately repaired to her habitation ; where he respectfully desired to display his concern for her situation ; and putting *a five-hundred pound bank-bill* into her hands, (with an injunction to  
conceal



conceal the name of the donor) he wished her happy, and departed.——Thus it is that the truly-benevolent breast ever chuses to confer its favors---with a generous view to prevent that agitating sensibility which a modest and grateful mind is wont to feel on such affecting occasions.

AMONG other similar recordations of this humane baronet, the following deserves the attention of my readers.——Some years ago, (it is said) he happened to be on a jury in the country, where a property of between two and three thousand pounds were at trial.—When the jury retired, Sir George soon found, from the complexion of some of his brethren, that they were determined, at all events, to decide it in such a manner as he thought not equitable.---He therefore reasoned and remonstrated for many hours; but finding

they were determined, and that his constitution would by no means permit him to hold out any longer, he submitted to their decision:—but before he went out of court, made the losing party amends, by giving him a draft on his banker for the whole amount of the sum litigated.

.——To one of your contracted disposition, Sir John, and who would not spare a single shilling to save the life of a friend, it will doubtless appear incredible that a sensible man, of private fortune, should thus at one time voluntarily, and without any compulsory obligation, part with *five hundred pounds, and three thousand pounds*, in acts of mere charity!

It is pleasing to say, in this degenerate age, that Sir George is not the *only* (though perhaps the *greatest*) living instance of disinterested benevolence.——

I have

I have lately heard (and I hope they are true) two anecdotes, similar to the preceding, of Sir Walter B——.---Sir Walter, it is said, happening to call, as he was riding that way, at the house of one of his tenants, was given to understand by his wife that her husband was gone to a fair to sell his cows, in order to enable him to pay the arrears of his rent to Sir Walter B——'s steward, who had threatened to arrest them on the following day, if the rent was not then discharged.

SIR Walter (who had not been apprized of his steward's intention) compassionated the poor man's case.---He humanely considered that *inability*, unless it proceeds from the indulgence of vice or negligence, is *no crime*, (though punishable by the laws of what is called a

lenitive and free country,) and that the step which the unfortunate farmer was obliged to take would probably prove the ruin of himself and family, by incapacitating him from pursuing his rural avocations.——

THE inclination of a benevolent mind wants no importunity; but would anticipate the wishes of the unfortunate, and the applications of modest indigence.—— Sir Walter shed a silent tear of commiseration; and desiring to be furnished with a pen and ink, took a piece of paper from his pocket, on which he wrote a receipt in full of all demands.—— This, without explaining the nature of its contents, he directed to be given to his steward when he came the next day to demand his payment.——

THE



THE honest cottager returned in the evening in great trouble of mind, not having been able to dispose of his cattle; but was agreeably relieved from his distress, by the perusal of the paper which his wife told him had been left for him by a strange gentleman.

THE other narrative alluded to runs thus.——Sir Walter being informed that another of his tenants who rented a piece of ground belonging to him, was distantly related, and had a numerous family to support from the produce of it, caused him to be sent for.—When he appeared, his declining years and honest deportment melted the benevolent heart of Sir Walter.——“Well, my friend,” (said the baronet) “I understand you are  
“very backward in paying your rent?”  
—“Indeed (replied the ingenuous rustic)

tic) \* what your honor says is very true;  
 " but I have not been able to help it.  
 " The farm is far too dear, Sir Walter:  
 " but if you'll allow me time, I'll do  
 " what I can to satisfy you as soon as  
 " possible."——Sir Walter directed him  
 to withdraw for a quarter of an hour.

AN honest mind experiences those emotions under the pressure of conscious difficulties which are never felt by the regardless breast.---The poor man began to entertain a thousand fears while he waited to know the issue of his fate.——  
 The sequel of this anecdote being variously related, I shall only add, that when the debtor was recalled, he found himself, by the benevolence of his creditor, happily relieved from his anxiety.

IN the prayers of these two laborious individuals, Heaven is, probably, daily invoked to shower down blessings on the head of their humane benefactor,—who cannot fail to enjoy that conscious pleasure in the recollection of such circumstances which must be superior, Sir John, to all the mercenary gratifications derived from the selfish application of your superior fortune.—The *connection*, however, which you may have with the before-mentioned baronets, may prevent their regarding the complaints of the writer.

AMONG the nobility, if I am not mistaken, I have heard, or read, that the Duke of Queensbury and Lord Dartmouth are, in the view of benevolence, to be ranked among the best of men; but I am a stranger to those acts of humanity  
by

by which (if I am right in my imagination) they have been thus characterised. —I am equally unacquainted with the beneficent disposition of any particular personage among the number of the dignified clergy---from whom, in a moral and religious view, the display of benevolence might most reasonably be looked for. —It is certainly in the power of these right honorable divines to terminate that anxiety for the welfare of an amiable and beloved family on which the writer has been so long necessitated to animadvert—by enabling him to officiate in that sphere for which (as represented in the published part of his history) he was *originally intended*, and to which (if he may so speak) the moral and sentimental tenor of his natural disposition continues to incline him. ---How many *multiplied* and extensive livings are bestowed



bestowed on lazy drones, who commit the laborious charge of their *united* pastures to those ecclesiastical subordinates whose scanty allowances will scarcely keep them from starving *within the pale of the church*; while they themselves supinely loll on the couch of indolence, and gormandize in the lap of luxury;----how many such livings, I say, are thus conferred and retained, while a very moderate one---such as may be supposed sufficient decently to maintain a *numerous* family----would satisfy the patronless author of these lucubrations; which will only be found fault with for the critical tenor of them by those to whom the Latin proverb is aptly applied, QUI CAPIT, ILLE FACIT.

To the preceding, the society of a sober tea-table (the only one I am wont to frequent)

frequent) enables me to add one more pleasing narrative----for such they must appear to every congenial mind, though not to *your's*, Sir John,---originating from the humanity of a gentleman who at the period I have had occasion to mention, attempted to supersede you in the national senate, as one of the representatives for the place from which you were so dishonorably repulsed.---This gentleman, I have since been told, being informed that an industrious and deserving family in the neighborhood of an acquaintance whom he had gone to visit, had been precipitated, by unavoidable misfortunes, into very distressful circumstances, he made it his business to wait upon them----relieved their temporary exigencies by a pecuniary donation----and afterwards enabled them to rent a farm, which he stocked for them at the  
expence

expence of two hundred pounds. — In a *benignant* view, there is nothing improbable in this assertion; as the donor may have been influenced to this extent of charity by the consideration of those *striking merits* in the objects of his bounty, or affecting circumstances in the *cause* of their distress, which never fail to interest the generous breast; but as the intelligence comes from a *doubtful* quarter, it requires confirmation.

THIS is one of those candidates whom you think contemptible for possessing no distinguished title, and less fortune than yourself, and whom you therefore wonder how the public can prefer to a person of *your* dignity and superior affluence. — How much more contemptible do you, Sir John, appear, in a comparative view, amidst the splendor of that

equipage you are so proud of, and in which you endeavor to vie with the greatest peer of the realm!

BELIEVING the favorable representation above-mentioned to be true,\* I cannot but wish to see him encouraged according to his merit, should he continue inclined to represent this, or any other corporation or county in parliament.---

I am also sorry that I never had an opportunity to exchange compliments with him; having declined those invitations which did him so much honor, to please those whose subsequent inattention to my situation will probably be given in the continuation of my history. I shall only observe *at present* that I am sorry there should be occasion to say, there are men  
in

---

\* Asserted, since the work went to press, to be a mistake.



in more exalted stations who appear to possess no more humanity than Sir John Delaval; and who, like him, are only inclined to confer their favors on those from whom they hope to receive that interest in which they frequently find themselves *deservedly disappointed.*

## L E T T E R XXXI.

**T**HE ingenious author of *The Fool of Quality*—a book which cannot be too often, or too universally read—gives us a pleasing and happy instance of benevolent friendship from the records of ancient history.

WHEN DAMON, says he, was sentenced by DIONYSIUS of Syracuse, to die on such a day, he solicited permission to retire, in the interim, to his own country, in order to settle the affairs of his disconsolate family. This request the tyrant intended most peremptorily to refuse, by granting it, as he conceived, on the impossible conditions of procuring some person to remain as hostage for his return, under equal forfeiture of life.—PYTHIAS heard the

the conditions, and did not wait for an application on the part of DAMON;—he instantly offered himself to durance in the place of his friend, and DAMON was accordingly set at liberty.——

THE king and all his courtiers were astonished at this action, as they could not account for it on any allowed principles, —and this will doubtless be the case with the majority of the readers of these volumes:—you yourself, Sir John—who who never were known to do a benevolent action but where you thought it subservient to the gratification of some ambitious or mercenary motive—will undoubtedly conceive such disinterested and heavenly compassion to be an indication of precipitate madness, or infatuated folly; and it must be confessed there are so many of *your* opinion, that *weak* minds

are ashamed to do a charitable action for fear of being censured.

SELF-INTEREST (proceeds our author) was in *their* judgment, as it is *your*'s, the sole mover of human affairs; and they looked on virtue, friendship, and every nominal act of benevolence, as terms invented by the wise for the purpose of imposing on the weak. They therefore imputed this act of PYTHIAS to the extravagance of his folly—to the defect of head merely, and no way to any virtue or good quality of heart.

When the day of the destined execution drew near, the tyrant had the curiosity to visit PYTHIAS in his dungeon. After he had reproached him for the romantic stupidity of his conduct, and rallied him for his madness in presuming that



that Denson, by his return, would prove  
 as great a fool as himself—“My Lord,”  
 said Pyrrhus, with a firm voice and noble  
 aspect, “I would it were possible that I  
 might suffer a thousand deaths rather  
 than my friend should fail in any article  
 of his honor. He cannot fail therein,  
 my Lord! I am as confident of his  
 virtue as I am of my own existence.  
 But I pray—I beseech the Gods to pre-  
 serve the life and integrity of my  
 Damos together. Oppose him, ye  
 winds!—prevent the eagerness and im-  
 patience of his honorable endeavors!  
 and suffer him not to arrive till, by my  
 death, I have redeemed a life a thou-  
 sand times of more consequence and  
 estimation than my own—more estima-  
 ble—(remember this, Sir John) to  
 his lovely wife—to his precious little  
 innocents—to his friends—to his coun-  
 try.

“try.

“try. O leave me not to die the worst  
 “of deaths in my DAMON!”——This  
 is a name I formerly assumed in my  
 correspondence with CELIA, for its sim-  
 plicity (the distinguishing mark of an in-  
 genuous and humble mind); but of which,  
 because it is become common in pastoral  
 writings, and has a simple pronounciation,  
 your enlisted Reviewers endeavored to  
 avail themselves, in their superficial and  
 obscure representation of the work; by  
 repeating, with a contemptuous signifi-  
 cance, “The distresses of Damon and  
 “Celia!”—another appellation of sym-  
 plicity; and this has often excited the  
 risibility, instead of the pity, of less in-  
 telligent readers, and those whose minds  
 have been equally devoid of candor and  
 sensibility with the criticising mercenaries  
 —by whom it is used as a sufficient pre-  
 text for paying no attention to such dis-  
 tresses.

treffes. The inconsistency and wickedness of such conduct is too obvious to require any farther comment.

DIONYSIUS (continues our author) was confounded and awed by the dignity of these sentiments (above-mentioned); and by the manner (still more sentimentnl) in which they were uttered:—he felt his heart struck by a slight sense of invading truth; but it served rather to perplex than to undeceive him.—He hesitated;—he would have spoken,—but he looked down, and retired in silence.—Such perplexing emotions, Sir John, have either never invaded your own breast (where there has been equal occasion for them) or—on account of that actuating principle of self for which you are so distinguished, and by which all your sentiments and propensities are so uniformly

uniformly directed—failed to produce such a happy sequel.

THE fatal day arrived.—PYTHIAS was brought forth, and walked, amidst the guard, with a serious but satisfied air to the place of execution.—

DIONYSIUS was already there.—He was exalted on a moving throne that was drawn by six white horses, and sat pensive and attentive to the demeanor of the prisoner.—

PYTHIAS came.—He vaulted lightly on the scaffold; and beholding for some time the apparatus of his death, he turned with a pleasing countenance, and addressed the assembly.—

“ My prayers are heard,” he cried;—  
 “ the Gods are propitious!—You  
 “ know



“ know, my friends, that the winds have  
 “ been contrary till yesterday. DAMON  
 “ could not come,——he could not con-  
 “ quer impossibilities. He will be here  
 “ *to-morrow*; and the blood which is  
 “ shed *to-day* shall have ransomed the life  
 “ of my friend.——Oh! could I erase  
 “ from your bosoms every doubt——every  
 “ mean suspicion of the honor of the man  
 “ for whom I am about to suffer, I should  
 “ go to my death even as I would to my  
 “ bridal.—Be it sufficient, in the mean  
 “ time, that my friend will be found no-  
 “ ble,—that his truth is unimpeachable,  
 “ —that he will speedily prove it,—that  
 “ he is now on his way—hurrying on,  
 “ and accusing himself, the adverse ele-  
 “ ments, and the gods, for his late re-  
 “ turn. But I haste to prevent his speed;  
 “ ——executioner, do your office.”

As

As he pronounced the last words, a buzz began to arise among the remotest of the people. — A distant voice was heard. — The croud caught the words; and “Stop—stop the execution!” was repeated by the whole assembly.

A MAN came at full speed. — The throng gave way to his approach. — He was mounted on a steed of foam. — In an instant he was off his horse — on the scaffold — and held PYTHIAS straitly embraced.

“You are safe,” he cried. — “you are safe my friend! — the Gods be praised, you are safe! — I have now nothing but death to suffer, and I am delivered from the anguish of those reproaches which I gave myself for having endangered

“dangered a life so much dearer than  
 “my own.

PALE, cold, and half-speechless in the  
 arms of DAMON, (whose name is, from  
 this transaction, so *respectable* a one, and  
 with which the most *exalted* characters in  
 history may be *dignified*), PYTHIAS replied  
 in broken accents,—“Fatal haste!—cruel  
 “impatience!—What envious powers  
 “have wrought impossibilities in your  
 “favor?—But I will not be wholly  
 “disappointed.—Since I cannot die to  
 “save, I will not survive you.”

DIONYSIUS heard, beheld, and considered all with astonishment.—His heart was touched: his eyes were opened; and he could no longer refuse his assent to truths so incontestibly approved by their facts.—

He descended from his throne.—He ascended the scaffold.—“Live—live, ye “incomparable pair!” he exclaimed.—“ye have borne unquestionable testimony to the existence of VIRTUE, and “that virtue equally evinces the certainty “of the existence of a God to reward it. “—Live happy,—live renowned! and “O! form me by your precepts, as ye “have invited me by your example, to “be worthy of the participation of so “sacred a friendship.”

SUCH are the happy consequences of a virtuous resolution,—all that is wanted to render mankind universally happy.—However infatuated such a proceeding as that of the person whose name I have the honor to bear in the volumes which you, Sir John, blush to have seen—for containing



taining *truth*; and envy and folly to read  
 —for containing sentiments of *virtue*,  
 and the distresses of *conjugal affection*—  
 it reflects more distinguished honor on  
 such a character than the most successful  
 enterprizes of the greatest warrior that  
 ever existed. Such enterprizes indeed,  
 however crowned with the laurels of vic-  
 tory, reflect the highest discredit, where  
 the motives for achieving them originate  
 (as they frequently do) from the malice  
 of envy, the cravings of avarice, or the  
 thirst of ambition.

## LETTER XXXII.

WE have seen the preceding act of benevolence productive of the greatest good, and that, however dangerous appeared the fate of the generous DAMON, the interfering hand of Heaven would not permit him to suffer in so generous a cause.—Were all mankind thus compassionately disposed, they would, in all probability, have seldom reason to complain of having suffered from their mutual endeavors to promote the welfare of each other. This is strikingly exemplified in the story recorded in sacred history relative to the widow of Zerephath—who had taken a stranger under her roof whom she found to be in distress, and permitted him to share with her in the

( for )

the *last* meal she had to bestow on herself and child.

TRUE charity, says Mr. Sterne, is always unwilling to find excuses—else here was a fair opportunity of pleading many; especially by urging that it was contrary to justice and the first law of nature to rob herself and child of their last morsel, and give it to a stranger. But in generous spirits, subjoins the reverend moralist, compassion is sometimes more than a ballance for self-preservation.—And as the stale adages, “Charity begins at home,” and “a man must consider the providing for his children suitable to the rank in which they were born,” are so frequently urged as justifiable prettexts for the want of humanity, it is probable that this sacrifice of the widow’s, at the shrine of benevolence, was intended to

induce mankind to be more liberally disposed, from the favorable impresson of those nobler sentiments which naturally arise in the contemplation of that *continued* provision she met with as a reward for her benevolence, and the recovery of her son by the prayers of the good man to whose distresses she had listened and submitted to alleviate ;—nor (as the *afore-said* author insinuates) does she appear to have been the least influenced by those promises of retribution that were made to her, and which would not have rendered her charity so remarkable as Heaven appears to have designed it for the imitation of others.

THE only certain criterion whereby to distinguish the merit of any action, is to investigate the motives by which it is incited. From the want of this attention,

many



many a man has been deemed of a benevolent disposition who had not the least propensity to mitigate the calamities of his fellow-creatures but where he found it subservient to the gratification of some selfish principle by which he was primarily actuated,——Let us consider the incitements of the charitable widow to display her commiseration of ELIJAH, as they are conceived by the learned divine whose volumes lie before me, and which are natural to every compassionate mind.——

SHE considered, says he, that the object of her benevolence had come a weary pilgrimage, in a sultry climate, through an exhausted country; where neither bread nor water were to be had but by acts of liberality:—that he had come an unknown traveller, and (as a hard heart never wants a pretence) that this circumstance, which

which should rather have befriended, might have helped to oppress him.—She considered (for charity is ever fruitful in kind reasons) that he was now far from his own country, and had strayed out of the reach of the tender offices of some one who affectionately mourned his absence:—her heart was touched with pity.—

Hence, Sir John, the exigences and situation of the writer, at a no less distressful period, cannot but recur to your mind; while the obligations by which you were bound to have rendered him every assistance the more extensively demanded your friendly offices in his favor.—

You knew I was no "stranger" to you;—that my sufferings had been occasioned by services rendered to your self; and

and that I had “ strayed out of the reach  
 “ of the tender offices of those who af-  
 “ fectionately mourned my absence,” to  
 supplicate your commiseration of my si-  
 tuation, and to importune the perform-  
 ance of your engagements :—how much  
 more affected then ought you to have  
 been at the view of my own calamities.  
 — Surely, if you will but indulge a  
 moment’s reflection, you will feel that  
 remorse of conscience which may one  
 time or other convince you of your guilt.

So many superior advantages have re-  
 verted from a benevolent propensity to  
 contribute to the wants of our fellow-  
 creatures, that this very consideration,  
 were it more attended to, would be suf-  
 ficient, one would imagine, to excite such  
 a liberal disposition in the most avaritious  
 mind. — *Cast thy bread upon the waters,*  
 and

and thou shalt find it after many days. — Be  
 mindful of good turns; for thou knowest not  
 what evil shall come upon the earth; and  
 when thou fallest, thou shalt find a stay. —  
 It shall preserve thee from all affliction, and  
 fight for thee against thy enemies better than  
 a mighty shield; and a strong spear. —

This benevolent widow (experienced  
 the authenticity of these scriptural pro-  
 mises; whose barrel of meal wasted not,  
 neither did the cruse of oil fail, until the  
 day that God sent rain upon the earth,  
 — because she had displayed that huma-  
 nity which, as it is coeval with the nature  
 of, is therefore the most pleasing of all  
 human virtues to that supreme power  
 who delights in acts of beneficence. —  
 Alas, when her only son lay breathless in  
 the arms of death, the grateful object of  
 her bounty interceded with the Author



of our existence, and by pleading the cause of *charity* in her behalf, and recounting how much she merited from Heaven for the benevolent services she had done to a fellow-creature in distress, his prayer was attended to, and her dead son was restored to life.

Such, Sir John, are the blessings attendant on benevolence: let us view the contrast.— You have also an only son, whom you wish to live to be the comfort of your advanced years, and to inherit your accumulated fortune after your decease. Were he now at the point of death, could the author of these animal versions pray to heaven (as he might other wise have done) in a similar manner with the prophet?—No: he could not plead the same circumstances in your favor; nor could your *own* prayers claim any

com-

compassion from heaven on the score of  
 that *disinterested* benevolence without  
 which we are assured none will be admit-  
 ted into the regions of immortal felicity.  
 Whosoever, says the Supreme Being by  
 whom we are to be judged, shutteth up  
 his bowels of compassion from his fellow-  
 creature in distress, *him also will I refuse*  
*to hear when trouble shall come upon him.*  
 Consider, farther, that should the survi-  
 ving heir I have mentioned be taken from  
 you before he arrives at that age which  
 may enable him to prevent it, the great-  
 est part of the fortune I have mentioned  
 will devolve to another family; when you  
 could not but reflect that you had refused  
 to part with the smallest part thereof to a  
 friend in distress whom you were *obligated*  
 to serve (while you spared no expence to  
 gratify your propensity to grandeur) in  
 order that you might reserve the more  
 for

for your own offspring---who were now deprived of the whole by the untimely decease of the legal heir ; while the survivors, or their descendants, might one day or other stand in need of that very assistance which you refused to the author of these moral lucubrations. Nay, so quickly, says Mr. Sterne, has the wheel turned round, that many a man has lived to *have occasion for*, and to enjoy the benefit of that charity which his own piety projected---while, it may be added, the inhumanity of others has been punished in many succeeding generations.

VIOLENCE and oppression of every sort, says the foregoing writer, will excite the indignation of every generous and benevolent person; to which he, or Mr. Brooke, subjoins, that *commiseration to the flagitious is cruelty to the just, and he who*

L

spares

*saves them becomes the accomplice of all their future crimes.\** I have not, however, mentioned the preceding circumstances from any triumph in the anticipated view of such events, but in order to excite those sentiments which might equally conduce to *your own* and the writer's welfare—and which you should endeavor to possess, before such domestic calamities may occur to evince the necessity of it, or to manifest the displeasure of that Supreme Power by whose authority you have, for prescribed purposes, been intrusted with such extensive wealth, and by whom you are one day to be finally judged!

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\* This is little attended to by your obsequious and partial adherents.

LETTER



## L E T T E R: XXXIII.

**G**OD is said to be the virtue of every heart that is softened by a sense of pity, or touch of benevolence; and that no soul was ever capable of any degree of virtue or happiness save so far as it is drawn away in its affections from SELF—save so far as it is engaged in promoting and rejoicing in the welfare and happiness of others. This caused SOLOMON to declare, after having experienced the insufficiency of all sensual pleasures,—“that he knew no good there was in any “of the riches or honors of this world, “but for a man to do good with them “in his life;” which assertion has been farther confirmed by Epicurus himself—who, amidst every indulgence of luxury, confessed, “that the best way of enlarge-

“ing human happiness, was by a communication of it to others.”

Ask the man, says a celebrated author, who has a tear of tenderness always ready to shed over the unfortunate; who, withall, is ready to distribute, and willing to communicate: ask him if the best things which wits have said of pleasure have expressed what he has felt when, by a seasonable kindness, he has made the heart of the distressed to sing for joy?—to which may be added—ask him if, in the exercise and retrospect of such happy benevolence, he does not seem to participate of that refined felicity which he conceives to constitute the paradise of those celestial beings who inhabit the blissful regions of eternity.

ANOTHER *eminent* writer observes, that when we behold the different situations

of

of mankind in this world, we are apt to imagine that they are marks of the particular favor or disfavor of Providence: God, however, says he, knows that there is nothing permanently good or evil in any of these things. He sees that nothing is a good but virtue, and that nothing is a virtue save some quality of benevolence. On BENEVOLENCE, therefore, he builds the happiness of all his intelligent creatures; and in this our short preparation for a long futurity, he has ordained relative differences of rich and poor, strong and weak; sound and sickly, to exercise us in the offices of that charity and those affections which, reflecting and reflected, like mutual light and warmth, can alone make us good to all eternity. Benevolence (as has been before observed) produces and constitutes the heaven or beatitude of God himself, and consequently that

of all dependent beings.——The learned moralist from whom these sentiments are borrowed, farther affirms that God has appointed human power and human wealth as a ready and sufficient fund for human want and weakness; to which fund, says he, they have therefore as good a right to resort as any other creditors have to respective trusts or deposits; for though poverty and weakness, he subjoins, are not creditors by the laws of man, they are creditors by the eternal laws of nature and equity, and must here, or hereafter, bring their debtors to account.

COMPASSION, says the former writer, has so great a share in our nature, and the miseries of this world are so constant an exercise of it, as to leave it in no one's power, *who deserves the name of MAN*, in this respect *to live to himself*.——He cannot

not



not stop his ears against the cries of the unfortunate.----The sad story of the fatherless and him that has no helper *must* be heard. If he has this world's goods, and seeth his brother have need, he will not be able to shut up his bowels of compassion from him.——We have seen *your* conduct, Sir John, in the course of these lucubrations, so *diametrically opposite* to that of a person deserving the name of MAN, that the whole world must allow you to have no claim to such an appellation.——

THE first and most natural thought (proceeds our author) which at one time or other will thrust itself upon every man's mind is this,----“ That there is a  
 “ God who made me,—to whose gift I  
 “ owe all the powers and faculties of my  
 “ soul,—to whose providence I owe all  
 “ the blessings of my life,—and by whose  
 “ permission

" permission it is that I exercise and en-  
 " joy them :—that I am placed in this  
 " world as a creature but of a day, haf-  
 " tening to the place from whence I shall  
 " not return.----That I am accountable  
 " for my conduct and behavior to this  
 " great and wisest of Beings---before  
 " whose judgment-seat I must finally ap-  
 " pear, and receive the things done in  
 " my body, whether they are good or  
 " evil."

THE celebrated author of Don Quixote  
 makes his hero tell his friend Sancho that  
 one day the pious Saint Martin met a poor  
 man half-naked ; when taking his cloak  
 from his shoulders, he divided it, and  
 gave him the one half. " Now tell me,  
 says the Don, " at what time of the year  
 " this happened?"—" Was I a wit-  
 " nefs?" answered Sancho :—" how the  
 " vengeance should I know in what year,  
 " or

“ or at what time of the year, it happened ?” — “ Hadst thou, Sancho,” rejoined the Knight, “ any thing within thee of the sentiment of Saint Martin, thou must assuredly have known that this happened in winter ; for had it been summer, Saint Martin would have given the whole cloak.” — However

romantic, Sir John, such liberality may be deemed by self-interested minds, there is something very pleasing to benevolent ones in the review of it ; but to be deficient in that compassion which is due from the obligations of *gratitude* for favors received, is to sin against every law of nature and equity.

I was some years ago acquainted with a reverend gentleman (whose income, at that period, was not more than fifty pounds a year) of whom a story is told,  
similar

similar to the preceding, which deserves to be commemorated: for however unwilling, from a principle of delicacy, the modest hand of genuine benevolence may be to have such transactions generally communicated, the welfare of charity renders it essentially necessary, in order to excite that emulation which the force of *example* has a greater tendency to promote than that of *precept*; and this consideration cannot fail to gain the acquiescence of the most delicate minds; as the *same* impulse by which they were actuated in the former view, will prevail with respect to the latter. —

A REDUCED clergyman, who was travelling on foot to the place of his destined residence, knocked, as he passed through this town, at the door of his benevolent brother before-mentioned.

he



he had reason to thank God that it was not at the door of *Sir John Delaval*.—

The mansions of hospitality are always open to virtue in distress.---His admission was easily procured; and the tears of sympathy that were shed by his silent auditor, while he described his situation, afforded a pleasing anticipation of what was to follow.

“HERE,” says his liberal benefactor, (putting his hand in his pocket)—“here is a small matter to afford you a temporary supply:—it is all the money I am at this time possessed of, and I am sorry for it.---Be pleased, farther, to accept of these shoes which I am going to take from my own feet:—they will serve to protect your’s from the injury which they are liable to sustain from the want of a better pair than those you have on. It is three days till Sunday,—

“ day,---

“ day,---before that time I can have another pair made for myself; and in the interim, as I have no occasion to go abroad, I can do without them.”——

He now offered up a prayer to heaven for the future welfare of the object of his beneficence, and returned thanks for having had it in his power to furnish him with a present relief. The poor man having expressed his grateful acknowledgments, was retiring with a joyful aspect, when his benefactor perceived so many crevices in his upper garment, that he desired he would stop till he went to consult his wardrobe.——On his return from thence,——“ I have got no coat,” says he, “ so good as this I have now on my back :—you must give me leave” (pulling it off him) “ to present you with it. It will help to keep you warm while you are so much exposed to the inclemency of the season.”

THE

THE silver hairs of the aged receiver (who had once been in better circumstances) stood almost erect with surprize; and falling on his knees,—“ Merciful  
 “ God !” he rapturously exclaimed,—“ I  
 “ have been buffeted and spurned from  
 “ the doors of BISHOPS and GREAT MEN,  
 “ who would not pay the smallest atten-  
 “ tion to my distresses; and I am now  
 “ relieved in the most liberal manner by  
 “ one who, from his lowlier sphere in  
 “ life, might have justly pleaded his in-  
 “ ability to serve me so extensively.”

HE departed; and the donor experienced the most pleasing sensations he had ever experienced in his life-time,—he now participated of the sublimest pleasure enjoyed by the Deity.—He had often, before, done *lesser* acts of charity, but *this* afforded him the greatest satis-

faction,—a satisfaction unknown to sensual and mercenary minds,—a satisfaction, Sir John, which all your *boasted* fortune and grandeur have never yet afforded you; and he will one day be exalted above ten thousands of saints in that happy futurity where he will want none of the things he so freely parted with---while *you* may be vainly wishing for a period to that eternity which will be equally distant at the end of ten millions of years. May the awful prospect make that impression on your mind, before your final arrestment, which I sincerely wish from a benevolent regard for your own welfare!

“What a croud!” says the author of *The Rambles of Mr. Frankly*,—“I passed through it with difficulty.—A poor wretch was going to prison for debt.—” He



" He lifted up his streaming eyes to  
 " Heaven, as if supplicating for liberty.  
 " My heart felt his anguish.—I enquired  
 " how much he owed his merciless cre-  
 " ditor?—Ten pounds, besides char-  
 " ges.—Good Heaven!—to be de-  
 " prived of liberty for *ten pounds!*—  
 " The smallness of the sum gave me de-  
 " light.—I stepped up to him,—and  
 " giving him all the money I had in my  
 " pocket, bade him purchase his liberty,  
 " and never despair, though surrounded  
 " with distress.—He would have fallen  
 " on his knees to thank me, but I pre-  
 " vented him.—The man was *poor*, but  
 " *honest*.—He was a husband and a fa-  
 " ther—he had seen better days.—  
 " The mob shouted for joy—and I left  
 " him with greater satisfaction in my  
 " heart than a nobleman feels on en-  
 " tering the drawing-room in a birth-  
 " night suit.

"COMPASSION, said I, has this day  
 "drawn from my purse more than I  
 "could afford ; but I will wear this old  
 "coat and hat twelve months longer than  
 "I intended, and that will almost make  
 "things even.—My coat is old and  
 "rusty, 'tis true—but—the debtor is  
 "free."

LETTER

## LETTER XXXIV.

**L**ET us now, Sir John, close the foregoing anecdotes of the benevolent personages to whom they relate with a *comparative* review of your own humanity, as it may hereafter be recorded by the sympathizing pen of some future historian.——

Sir John Hussey Delaval possessed a very extensive fortune, which enabled him to appear in all that splendor and magnificence which gratified his natural pride and ambition; but he was not so conspicuous for the virtues of his mind.

——The subsequent narrative displays a striking proof of his want of that benevolence and humanity which is the most distinguishing characteristic of a great

man, and without which, an eminent writer observes, neither grandeur of equipage, title, wealth, nor *affected* generosity, can constitute the venerable character of A GENTLEMAN.——“ The highest pleasure to a great mind is to relieve  
“ virtue in distress.”

A YOUNG couple, of the different sexes, became enamored of each other.——Their dispositions and propensities were perfectly congenial, and their loves so reciprocal, that there appeared to be no superiority of affection on either side.----They were equally formed with liberal sentiments and the most refined sensibility, and hence they naturally loved with the greatest excess; while such was the pacific tenor of their inclinations, that they were disposed to live in harmony with all mankind. They were  
therefore



therefore never known to disturb the repose of their neighbors; and though their uncommon feelings caused them to be highly susceptible of their wrongs, none were ever more ready to be properly reconciled.

THEY were the descendants of honest and once-affluent parents; who had been equally unfortunate, and fallen into that condition which left their respective offsprings equally unprovided for.----The hero of our tale was, however, bred to a genteel profession; but was rendered unable to avail himself from the pursuit of it, by the want of a capital and that patronage which is often more essentially advantageous.

It was towards the latter end of his apprenticeship that he found the disinterested regard he had long retained for  
the

the amiable CELIA ripened into love.— Her personal charms were equal to those of the handsomest of her sex,—her temper and intellects were formed to afford the most pleasing society,—and her modesty and discretion scarcely to be equalled. Such united accomplishments could not fail to inspire a mind, naturally disposed to feel every soft impression, with that refined affection unknown to those sensual lovers who are devoid of sentiment and imagination.----Notwithstanding this prepossession in her favor, he was unwilling to communicate his growing passion, or to solicit a mutual return of his love, lest he should never be so agreeably situated in the world as to be able to render her happy to the extent of his wishes.---This consideration induced him to have recourse to philosophy, and to endeavor to eradicate, in its infancy, the flame

flame which had begun to glow within his breast; but alas! such impressions, however easily erased from less susceptible minds, are difficult and often impracticable to remove from such as are unhappily formed with that ardent and tender sensibility which cannot so well bear the unfavorable vicissitudes of fortune. The sudden inspirations of passionate love may also be easily extinguished; but those which originate from friendship, and are founded on sentimental esteem, are seldom to be successfully vanquished. —

THE languishing lover of our amiable heroine, when removed to the distance of some hundred miles from the place of her residence, could not, with all his efforts, recover that mental serenity for which he had always been so distinguished, and which he had hoped to be able to re-assume in her absence.—She was  
the

the constant object of his thoughts thro' the day, and he dreamed of her every night.---He became estranged to his wonted natural vivacity.---He could find no pleasure in the society of others;---the amusements in which he had formerly delighted, became insipid to him; while every rural display of nature increased his melancholy, by reminding him of the many pleasing excursions he had enjoyed with the absent fair-one within the limits of their native fields, while the warbling of the birds, from the surrounding hedges, added to the raptures they were wont to experience as they descanted on the pleasures of a country life, and the tranquil felicity of rural retirement!

WHILE he continued in this pensive condition, reflecting on the difference between



tween his former and present situation, the following stanzas, written about the period of his departure from the place of his nativity, naturally often recurred to his memory, and which tend to display the sentimental tenor of his disposition.

## I.

- “ FAREWELL, my native rural plains,  
 “ Where, blest, my infant years I’ve spent ;  
 “ Where innocence securely reigns,  
 “ The tranquil seat of soft content.  
 “ Me fortune’s frowns far hence compel ;—  
 “ My native rural plains, farewell !

## II.

- “ How oft’, with morning’s early dawn,  
 “ When flow’ry spring the year renew’d,  
 “ I’ve stray’d thro’ yonder pleasing lawn,  
 “ And Nature’s works with rapture view’d,  
 “ While sun-beams on the mountains fell !—  
 “ My native rural plains, farewell !

## III. “ How

III.

“ How oft, beneath yon shade serene,  
“ Where murm’ring rills glide soft and flow,  
“ The beauties of the sylvan scene  
“ Have made my virgin-numbers flow ;  
“ While birds in concert join’d the strains !—  
“ Farewell, ye blissful rural plains !

IV.

“ On yonder bank, at noon-day laid,  
“ When warbling notes were heard no more,  
“ The briny deep I’ve oft’ survey’d,  
“ Whose billows gently lav’d the shore ;  
“ While ecchoed rocks in solemn strains ;—  
“ Farewell, my native rural plains !

V.

“ No more, within yon fragrant bow’r,  
“ Where cowslips glisten o’er the vale,  
“ Shall slumber soothe the tranquil hour,  
“ While round me sigh’d the ev’ning gale :  
“ Such bliss for me no more remains ;—  
“ Farewell, ye tranquil rural plains !

VI. “ Yet

## VI.

" Yet, tho' I must far hence retire,

" Each day, within you flow'ry grove,

" While mournful lays awake the lyre,

" Shall Fancy still excursive rove ;

" Still view the fields where pleasure reigns :—

" Adieu, my native, happy plains !

NOTWITHSTANDING the extent of his passion, he was still unwilling to gratify his wishes to be united to the object of his attention at the expence of her own felicity. Had he been in a situation that would have enabled him to furnish her with an agreeable livelihood, he would immediately have made her an offer of his hand ; but as this was not the case, he was determined rather to fall a sacrifice to his affection for her, than take any step that might tend to render her unhappy.

HE therefore continued to languish in secret till he found himself in that condition which indicated the speedy dissolution of nature.---He could not think of dying, however, without acquainting the innocent causer of his distress with the extent of that esteem he had so long retained for her. With this view, he made shift, while the pen trembled in his hand, to write her the following letter :---

“ To C E L I A.

“ WHEN the passion of LOVE takes  
 “ possession of the human breast, in vain  
 “ we endeavour to vanquish the flame!  
 “ ---The powers of philosophy prove too  
 “ weak in contending with so triumphant  
 “ an adversary.---However we may, for  
 “ a-while, essay to resist its progress, we  
 “ are forced to yield at last.

“ You



" You must give me leave then, my  
 " lovely fair-one, to acquaint you, that  
 " I have been reduced to the emaciated  
 " condition under which I continue to  
 " labor, from my having long retained  
 " that affection for you which is too ten-  
 " der for the name of friendship, and  
 " too sublime for the powers of language  
 " to describe. This manner of expres-  
 " sing myself might to some, perhaps,  
 " appear rather romantical; but I flat-  
 " ter myself, you know the *natural sin-*  
 " *cerity* of my disposition too well to  
 " doubt the veracity of my asseverations,  
 " in whatever strain they may be com-  
 " municated.

" HAD my situation or rank in life  
 " been ever so resplendant or dignified,  
 " I must have yielded to the impression  
 " of such charms as *your's*, equally ac-

“ quainted with the beauties of your  
 “ mind,—which, more than those of your  
 “ person, transcending as they are, I  
 “ have long admired.

“ I WAS thus far captivated ere I had  
 “ yet bid you farewell on the pretended  
 “ score of FRIENDSHIP, when I was obli-  
 “ ged *reluctantly*, on *your* account, to ab-  
 “ sent myself from you.—No language  
 “ could sufficiently describe the conflict-  
 “ ing emotions I felt on my departure !  
 “ But I have till now suspended this  
 “ communication, because I have thought  
 “ you deserving of a more opulent hus-  
 “ band, whose easy independent circum-  
 “ stances might supply you with those  
 “ propitious gales of fortune that might  
 “ tend to soften your passage through  
 “ the voyage of life.—Such security you  
 “ could not expect to share with one in  
 “ my

“ my inferior and dependent situation in  
 “ the world.

“ I HAVE therefore no right to claim  
 “ a return of your love.----I *would*, but  
 “ do not hope to have it.---I would only  
 “ have you to be sensible of my particu-  
 “ lar esteem for one of the most deser-  
 “ ving of her sex before I retire from  
 “ the stage of mortality.---I shall die the  
 “ more contented after having made this  
 “ communication.---May you be happy  
 “ in some *other's* arms.---My strength  
 “ will not permit me to write more.---  
 “ Adieu !---Pity your expiring

“ D A M O N.”

To this affecting letter the sympathi-  
 zing fair-one—who had long entertained  
 for the writer sentiments of reciprocal  
 affection, and who was therefore the

more deeply concerned for his indisposition, which she naturally wished to remove—returned the subsequent reply:—

“ T O D A M O N .

“ I HAVE received the favor of your  
 “ obliging and pathetic letter; and am  
 “ inexpressibly concerned to find that I  
 “ have, unknowingly, been the innocent  
 “ cause of your indisposition.—The  
 “ retrospection of our former intimacy  
 “ will convince you, how much more  
 “ pleased I should be to make you happy  
 “ than otherwise.

“ I AM greatly obligated to you for  
 “ your represented generosity in not  
 “ having sooner communicated to me  
 “ your affection.---You know, or will do  
 “ me the justice to believe, that I never  
 “ was much attracted by the splendor of  
 “ worldly



" worldly affluence ; and you may be  
 " convinced, it would not have been, on  
 " *my* side, the consideration of your cir-  
 " cumstances, or situation in life, that  
 " would have rendered your overtures  
 " dissatisfactory.

" I would request you to resume your  
 " former cheerfulness and serenity of  
 " mind ; and to rest assured, that the  
 " continuance of your *own* life will ex-  
 " tend to that of *mine*.

" CELIA."

THE consequence of this commenced  
 correspondence (which effected the re-  
 covery of DAMON) will be naturally con-  
 ceived by the intelligent and susceptible  
 reader.----A mutual exchange of vows  
 took place ; while they agreed to wait  
 for the completion of their happiness  
 till

till it was convenient to enter into the sphere of matrimony.——

In the mean time they resolved to continue at a distance from each other, and to content themselves with an epistolary correspondence; lest they should not be able to adhere to their virtuous determination.——The constancy of our hero is pathetically expressed in the subsequent address to sleep.

## I.

“ COME, balmy Sleep, and to my soul

“ Restore its former rest !

“ Dispel the gloomy thoughts that roll

“ Within my pensive breast.

## II.

“ In thee the slave forgets his chains,

“ Nor for lost freedom pines ;

“ The love-sick swain, from anxious pains,

“ A short releasement finds.

## III. “ Come

III.

- " Come, gentle God, and close mine eyes ;  
" That, midst thy pleasing sway,  
" I may a-while suspend my sighs,  
" My tears be wip'd away.

IV.

- " Restore fair CELIA to my arms ;  
" With rapture let me gaze  
" On looks that vie with Summer's charms  
" And Sol's refulgent rays.

V.

- " O'er flow'ry lawn, and verdant mead,  
" Where balmy zephyrs play,  
" And bleating lambs around us feed,  
" May we together stray ;

VI.

- " Or underneath some myrtle shade,  
" Where lurk no envious spies,  
" Soft on the verdant turf be laid,  
" While love our theme supplies.

VII. " Those

## VII.

" Those tender strains still may I hear,  
 " From her soft lips that fell,  
 " When, trembling with a lover's fear,  
 " I bad the Nymph farewell.

## VIII.

" Since, waking, I am ne'er at rest,  
 " But endless grief sustain;  
 " If thus in thee I can be blest,  
 " Ne'er let me wake again."

TWENTY months had elapsed since their separation, when they were brought together at the pressing solicitation of the baronet mentioned at the beginning of these memoirs ; in order to facilitate the success of his election to a seat in the national senate in the place where CELIA continued to reside, but not till he had assured her lover (who, mindful of the cause of their separation, and resolution,

would



would not *otherwise consent to serve him*) that he should be *immediately provided for*.

—He therefore flew on the wings of love to congratulate his beloved fair-one on the pleasing prospect; and they impatiently waited for the arrival of the happy day that was to follow the performance of their patron's engagement, which he had *pledged his word of honor to fulfill*.

SIR John was elected, and returned to London—from whence the lovers hoped with the return of every succeeding post to hear from him, relative to the provision he had promised to procure for them; but they hoped in vain!—The ungrateful and perfidious senator (to whose *honor and honesty* the welfare of the community had been delegated) having succeeded in his *own* pursuit, forgot his *obligation*, and resolved to give himself no farther

ther

ther trouble about his *engagement*.  
Such is the baseness and treachery of the *sordid wretch* whose hard and callous heart is open to no man's affliction; and who cares not how many of his fellow-creatures are miserable, provided he is able to accomplish the gratification of his own partial propensities.

MEAN-WHILE, his expecting dependants began to grow uneasy, but were yet unwilling to imagine that their patron intended to violate his honor.——The unhappy hero of our narrative, however, found it necessary that he should return to the metropolis where he had resigned his temporary livelihood to serve him, and personally remind Sir John of his promise, as well as to accelerate the performance of it. For this purpose, he went to take his leave of CELIA; but found

found it impossible to depart from her before he had put it out of the power of every rival to intercept or deprive him of that happiness which (still hoping to be provided for) he continued to anticipate the early enjoyment of.—Tho' he entertained the most favorable ideas of CELIA's fidelity, he could not prevail on himself to leave her exposed to the snares of those who, though improbable, he thought it was not *impossible*, might find means to supplant him in her affections. This idea affected his sensibility, and his fears magnified with the increase of his love.—But a more prevailing inducement to his receiving her hand was the supposing that such a union, *brought about by the terms on which he had acquiesced to hazard an interview*, would the sooner induce Sir John to reward him for his services.----Doubtless, this would have been the case, had his nominal patron

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possessed the smallest share of that humanity which distinguishes a milder animal from the most ferocious of the brute-creation.

OUR unfortunate lovers having therefore consented to confirm their vows at the sacred altar, while the blushes of CELIA displayed the beauties of Aurora when she embellishes the early horizon, they found it impossible to postpone that consummation which was necessary to render their union sufficiently valid.— After a few weeks' cohabitation, the indications of CELIA's pregnancy hastened their separation.

PASSING over the pathetic scene which attended his departure from the arms of the disconsolate fair-one, our unhappy husband arrived in that magnificent city which is the general rendezvous of unfortunate



fortunate dependants.——In vain he arrived!—Sir John for some time endeavored to avoid his personal applications by the usual pretext of being always from home, while he evaded giving a direct reply to his being reminded by letters of his promise; and at last, when our desponding suitor had been admitted to his presence by the *detection* of the *directions* given to intercept him, gave him to understand, that “he was sorry it was not in his power to serve him;” adding, that therefore any *future* application would be unnecessary.——This interview was obtained by his having been discovered to be in the house at the very time he directed his servants to say, he was from home.

OUR unsuccessful petitioner,---who had now been several months in London, and been acquainted with his being the fa-  
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ther

*ther of an infant* he was unable to provide for, and which had failed to move the callous heart of the baronet---had hitherto supported himself by resuming, as soon as he met with an opportunity, the province in which he had formerly officiated; but he was now rendered unable to perform the avocations required of him by the shock which his *constitution* had sustained at the period of the foregoing interview---when his *executioner*, tho' he saw him ready to sink beneath the pressure of his ingratitude, and inhumanity, instead of allowing him to sit down, apologized for the necessity of *shewing him to the door*; by intimating that his carriage---*that carriage from which he was afterwards arrested by the hand of death*---was waiting for him.---Had the unfortunate youth been provided with a proper weapon, he would have run it through his body for *his treachery*.

OUR

OUR unhappy husband could not bear to think of returning in the situation he was in to one from whose knowledge he endeavored to keep the fatal issue of his fate.---He was unwilling to communicate what could only tend to afflict the object he wanted to render happy, and whom he was also unwilling to encumber with an increased family before he saw a sufficient prospect of being able to provide for them. He therefore resolved to continue absent.---The following verses display the state of his mind and continuing constancy.

“ WOULD Fate propitious listen to my pray’r,  
 “ And grant I might my highest wishes share,—  
 “ Long tir’d with London’s never-ceasing noise,  
 “ Where guilty pleasures yield malignant joys,  
 “ Where cares, vexations, and deception, reign,  
 “ And each Dependant still expects in vain,—

" Within the confines of some peaceful grove,  
 " (The chaste retreats of innocence and love!)  
 " Remote from courts and palaces, I'd live,  
 " And share the joys Content alone can give.—  
 " No thirst of Fame disturbs my humble breast,  
 " Nor Envy's sting e'er drove away my rest.—  
 " Let others seek for grandeur, pomp, or state,  
 " And see their folly when it proves too late;  
 " Where scenes of vice abound, strive to reside,  
 " To spend their hours in luxury and pride:  
 " Could I, with CELIA, tread the sylvan plain,  
 " Where purer joys and softer pleasures reign;  
 " Possess'd of Fortune's gifts not made too high,  
 " But just as much as would our wants supply;  
 " I'd envy not the greatest Prince his fate,  
 " Nor, for a throne, exchange my happier state."

STILL hoping, in a faint degree, that  
 his faithless patron could not *always* con-  
 tinue to behold him thus detained from  
 those whom he so ardently loved, or that  
 he might in time be relieved from some  
 other quarter, he endeavored to struggle  
 against the stream of his misfortunes—  
 till



till the continued grief that preyed upon his too susceptible heart reduced him to a most deplorable state of sickness, which rendered him no longer able to pursue those expedients from which he had hitherto continued to derive his sustenance, and obliged him to remove to a lodging where he had no other consolation than the prospect of starving if he was not speedily restored to health.

HE continued in this melancholy situation till his fears were beginning to be verified,——Impelled by his surviving concern for the welfare of his absent family, when he found his indisposition (which confined him to his room) increased, and his finances totally exhausted, he condescended to acquaint Sir John with his deplorable condition, with a view to obtain a temporary relief. To *this* application, he flattered himself, Sir John could

could not decline to attend, from a motive of *humanity*, though influenced by no other consideration; but he was again disappointed.—

HE had told the unfeeling and ungrateful *monster*, that the people with whom he lodged, perceiving the state of his circumstances, and being chiefly mindful of their own welfare, had repeatedly demanded the payment of that rent in which he was unable to satisfy them,—that he was not only so weak as to be unable to leave his room, but had been for sometime almost blind from that *symptomatic* indisposition which proceeded from mental inquietude, and which it was not therefore in the power of physic to remove,—and that he had been *four days without any other support than bread and water*.—The inhuman baronet (*whose existence,*

*existence was a disgrace to human nature*) continued to be unmoved at this representation of his *friend's* condition—a condition that would have been commiserated by the most uncivilized barbarian,—and refused to lend him any assistance that might contribute to the alleviation of his complicated distress, or afford him the temporary relief he wished for, and which he stood so much in need of.—

The monster he had to deal with urged in defence of his ingratitude, that the expences to which his unhappy dependant had been subjected by consenting to serve him at the period of his election had then been defrayed by a small pecuniary present which his brother had *prevailed on him* to accept of for *that* purpose; that he was therefore (as he now denied his having ever positively engaged to provide for him) under no *retributory* obligation

obligation to assist him in his present situation; and as to the precepts of *humanity*, though a professed religionist, he thought no man was bound, or he himself did not chuse, to regard them.

It would be impossible to describe the complicated effect which the communication of his behavior had upon the mind of the miserable suppliant—who possessed the nicest sentiments of honor; and who now felt his breast agitated with those tender emotions which as a *lover only*, he had not experienced before his perfidious patron, in order to accomplish his *own* ends, had caused him to become a *husband*.—Let not, therefore, the reader be surprized, if, in the midst of the agony he sustained from the consideration of such ungenerous treatment, and his concern for the fate of his absent family,



mily, he deprecated heaven to blast THE TRAITOR with those disappointments and afflictions which he afterwards met with, and wished himself *able* to avenge his wrongs in that manner of which he found means to avail himself in the sequel.

By the aid of those contributions procured from the benevolence of others, Providence was pleased in the course of time to restore him to his fight---when necessity compelled him, notwithstanding the continuing languor of his spirits and corporeal weakness, to resume his former employment, and to continue to wait for some favorable turn of fortune that might enable him to return to the arms of CELIA---from whose knowledge he had carefully concealed, as far as her enquiries would permit him to do, the continuing ingratitude of his patron, and  
the

the calamities he had, in consequence, labored under.---At last, being no longer able to bear his solicitude, and despairing of relief from any other quarter, he resolved, as the last resource of which he could avail himself, to publish the history of his life ; hoping the revisal of it might excite some generous readers in whose power it was to relieve him, to compassionate his misfortunes, and to bring them to a conclusion.

IN the progress of this laudable intention (which was announced to the public by proposals for a subscription) he was opposed by the malevolent efforts of the faithless wretch who had rendered such a proceeding indispensably necessary, but who did not wish to have his behavior towards to the author delineated in so public a manner.---A *good man* is never ashamed to have his conduct  
thus

thus recorded; but the *guilty aggressor* dreads to see his actions in print.——He therefore employed a most infamous advocate, who had long officiated for him on *similar* occasions, and whom he knew he could, *for hire*, command at his pleasure, to endeavor to intimidate the historian from pursuing his design; by intimating that a prosecution would be commenced against him, should he introduce any thing tending to injure the character of his patron, who was a person of that rank and opulence which (it was added) could not fail to invalidate all his assertions, and render his impoverished condition unable, however *just* he might think his resentment, to contend with so powerful an adversary,—especially as he could produce no *written proof* of Sir John's engaging to provide for him (which the baronet had artfully avoided to furnish

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him with in those letters he could not at first decline writing to him, while he did not *deny* the reminded-of obligation,) and his representation of his patron's want of humanity would not be *regarded* by the public.

THIS attempt not having succeeded, it was next circulated by the officious agent of our baronet (whom, for his *own sake*, he wished to oblige as much as possible) that the contents of the volumes, wherein his employer was censured, were spurious, and the author an impostor; with whom the baronet had no acquaintance, nor any knowledge of the correspondence promised to be given to the public.

IN these assertions it is probable that the indiscretion of this diabolical agent (whose *true* character was not then known  
to



to our author) caused him to over-act his part; and who was also deputed to influence the Reviewers of one of the Monthly critical publications to give such a character to the work as might tend to intercept that general sale of it on the success of which his employer *knew the alleviation of the author's calamities depended.*—Such was the conduct of one who was respected by his partial adherents for possessing a fortune of *twenty thousand pounds a year*, though we have seen him refuse to part with a *single shilling* of this extensive fortune to preserve the life of A FRIEND whose distresses originated from his having consented to serve this *monster of ingratitude* on the credit of his *word of honor.*

To the above-mentioned villainous endeavors—which would prevent the work's being read by the superior class of mankind,

kind, and the inferior being only able to *pity* the writer—is to be ascribed his not meeting with that availing patronage and liberal subscription to his necessities which he had hoped to derive from the publication of his misfortunes.

With the small profits arising from the sale of the work, and the contributions of a few benevolent readers, our unfortunate author—no longer able to sustain the anguish occasioned by their separation, and having now resigned all hopes of farther relief from the expedient he had been necessitated to take—returned, with increased affection, to the arms of CELIA, after a painful absence of SEVEN YEARS; and, for the *first* time, now beheld the growing pledge of their bridal loves!

WITH

WITH the small capital before-mentioned he endeavored to establish himself in the medical practice in which he had been educated.—The difficulties he had to encounter with in this view were many and discouraging.—He had no relations in that quarter that could avail him; and those who had formerly been his friends were deposited in those mansions of tranquility where he himself is now mouldering into that original clay which must one day be also the fate of the sympathizing writer of this narrative.—He had also those *established* cotemporaries to contend with who were *more than enough* for a place which being nearly encircled by the ocean, has but little country vicinity, and whose several *links of connections* formed the whole of those who were *able* to employ them. For it must be

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observed,

observed, that though the general inclination to indulge gaiety in a small country town so remote from the capital of England was incredible, it was so far from being affluent that the contrary was become proverbial. This may have been *one* cause why benevolent associations or institutions for alleviating the calamities of the *virtuous* unfortunate were never known to exist in that quarter; which was now become greatly contaminated by that contagious avarice and pride so generally prevalent in a dissipated and self-interested age, and which never fail to obliterate the tender impressions of benevolence and humanity.

I NEED not endeavor to convince those *acquainted with the world*, that had the hero of these memoirs returned in a more favorable situation, he would have been universally complimented on his arrival,



arrival, and the honor of his acquaintance been generally solicited; but from the published nature of his circumstances he had only those, among the number of the superior class, to welcome him on his arrival who had occasional favors to ask of him, and who never invited him to their tables but at the return of such periods. While they pretended to be sorry for his situation, and expressed his being *deserving of a better fate*, they were nevertheless very willing to leave him to struggle with all the difficulties of his situation.——He had also incurred the enmity of others for his *grateful* commemoration, in the before-mentioned volumes, of the person's memory to whom he had served his apprenticeship, and who, in the course of his life-time, had often declared that he was the most deserving young man, in every respect, that had ever gone out of that town; of  
which

which our hero's encomiast was often chief magistrate.

THIS disapprobation of his apprentice's gratitude and that lasting regard which was so natural to him, proceeded from the justice's having been always himself disesteemed by such—for no other reasons than because he could not afford, nor had any inclination, to live in a more public and splendid manner than was the customary oeconomy of his life.--- Without being parcimoniously inclined, he kept no man-servant, and wore the plainest dress:—he neither frequented taverns nor assemblies; but lived retired, and spent all his time, when exempted from the offices of magistracy, in the domestic enjoyment of his family, and the pursuit of his medical business—which, on account of his worldly appearance and manner of living, was generally among the

the middling and poorer class of people. By the virtuous part of the latter he was almost defined, on account of that attention which he paid, in the execution of his magisterial authority, to the regulation of the markets: which caused him to be called the *poor* people's magistrate—an epithet which, while his enemies (of whom, though a peaceable man, he had a great number) asserted to be a *beggary* one, did him the greatest honor.

This gentleman was in the interest of Sir John at that fatal period when he was importuned by the latter to facilitate the success of his application to our unfortunate hero for his appearance in his favor, and to whom, on being told of the resolution that had been formed by the lovers, not to hazard an interview till they could meet without being obliged

to

to part, he promised to perform the engagement which he afterwards never attended to.--- This gentleman, therefore, disapproved very much of his subsequent behavior; but being necessitated to apply to him in his *own* favor, he did not chuse to endanger his success by resenting his treacherous treatment towards another person; and Sir John, (who was sensible of this) in consideration of the several votes he was able to procure for him at the crisis of an election, presented him with a vacancy in the custom-house which fell out about the time in which he was last elected, and to which, as it was not sufficiently satisfactory, he promised to add another of smaller value, on the death of the incumbent.

This continuing dependency continued to prevent his being reprehended

for



for not having fulfilled his promise to our neglected youth—whose generous apology in favor of the former (who ought not, according to the strict rules of friendship, to have been so silent with respect to one for whom he had always expressed so much regard) displays the disinterested and forgiving tenor of his disposition; and who, there is reason to believe, would not, in a *reversed* view, have observed the same taciturnity; which, it must be confessed, did not altogether coincide with the impartiality of an enlarged and benevolent mind.---Having observed, in addressing Sir John in the aforesaid volumes, that this gentleman, while he approved of his intention to return to the metropolis to remind the senator of his engagement, refused to write to him in his favor, alledging it would have no weight with him, he subjoins the following

following mitigating and tender reflections in the review of that inattention which his friend had thus manifested towards him, and of which another moralist would perhaps have spoken less favorably: but wherever he was obligated, his *natural gratitude* had no bounds.

“THE strict impartiality which I have  
 “promised to maintain throughout the  
 “course of this history, obliges me to  
 “observe, that this respected friend, to  
 “whose memory I have been hitherto so  
 “tender, and who had formerly shewn so  
 “much inclination to serve me—had at  
 “this time a more genuine and substan-  
 “tial reason for declining to oblige me  
 “than that which he was pleased to as-  
 “sign.—I soon perceived that he had  
 “found it necessary”—*the natural sugges-*  
*tion of a charitable mind—*“to solicit  
 “your

"your interest on his *own* account; the  
 "success of which application was not to  
 "be intercepted by his interfering in fa-  
 "vor of another. This was a natural  
 "circumstance, (I *would* not distinguish  
 "it by a less favorable epithet) and I ne-  
 "ver blamed him for it; nor did I ever  
 "afterwards desire him to serve me, tho'  
 "I continued to write to him in the same  
 "amicable strain I had been wont to  
 "do."

Such is the gentle resentment of our  
 good-natured historian: whose natural  
 disposition was such that he always com-  
 mended with *pleasure*, and censured with  
*reluctance*;—who was scarcely ever known  
 to be out of humor before he fell a vic-  
 tim to love;\* as can be testified by those,  
*now living*, among whom he resided till

Vol. II. Q that

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\* "Misfortune will sour the temper."

that period, (who can also vouch for the constant sobriety of his conduct in *every* respect); and even when the natural tenor of his mind was afterwards ruffled by the poignant anguish he sustained from the arrows of that powerful deity, succeeded by the more excruciating feelings of a *husband* and a *parent* unable to prevent the calamities in which he saw his family involved, he still continued to indicate his natural propensity to live in harmony with all mankind---while that *exquisite sensibility* which made him feel his misfortunes with *double* force, excited him to resent in a proper manner (*when necessary*) the insults or misbehavior of worthless individuals; especially those who, from partial considerations, would be wicked enough to sacrifice every generous and just sentiment, to extenuate the treachery of his inhuman patron—

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who



who had the disposal of the place before-mentioned a *second* time; the person to whom it was given having lived to enjoy it but a few months: and as this vacation happened *before* his neglected dependant had determined to publish his history, and *during* that period of time in which he continued to *amuse* him with indirect insinuations of the pleasure it would give him to have it *in his power* to serve him, he had it *now* in his power (as was the gift of a *guinea* when he beheld the *preceding* distress of his friend before-mentioned) to have performed his promise, *yet he did not do it*; but endeavored to give it to those whom he thought could more effectually serve him *in future*.

JUSTLY therefore did he deserve those censures which were levelled against him; and which though his obstinate and ig-

norant advocates (blinded by their *selfish partiality*) asserted to be unable to excite the attention of a person of *his dignity*, he *himself* exhibited the most striking proofs to the contrary; and this reluctance to have their own conduct displayed in print was equally conspicuous in the dread of his vindicators.——With respect to our author (whose resentment in this way they had so little inclination for) he was perhaps *the most peaceable man in the kingdom*.---This will be proved from the recommendations given him by those under whose inspection he spent the different periods of his life.---“It is with “great pleasure” (begins the writer of one of them) “I embrace this opportunity of recommending Mr. R—— as “one of the *sobereſt* young men I ever met “*with*”:——“Mr. R——” (says another) “has always behaved himself with  
“the

“ the *strictest* sobriety and integrity. He  
 “ has *real merit*; and I heartily wish this  
 “ recommendation may be of service to  
 “ him.” Such was the character given  
 of him when he was suffering both as a  
*husband* and a *parent* in the absence of his  
 family.\*

It is worthy of observation, that as  
 sobriety and assiduity, under the pressure  
 of *indigent* circumstances, were never at-  
 tended to in this quarter (where respect  
 and attention were only bestowed in pro-  
 portion to the *display* of superior finances),  
 so neither was education or natural abi-  
 lities in the *same* sphere ever known to  
 meet with more favor or encouragement:  
 hence, arrogance and ignorance, accom-

Q. 3. panied.

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\* These recommendations will be given at length,  
 with the writers' names and places of abode, in the  
 continuation of my history.

panied with a little affluence, were always found to succeed before modesty and abilities without such conjoined attraction.

THERE are many places where a man becomes universally carested for his *literary* qualifications, but this was no recommendation in a place which never supplied sufficient business for *one* bookseller's shop; and where *one* author so seldom existed, as almost to be deemed a phenomenon:—the merits of whose writings were generally determined in such a manner as verified the following observation of Dr. Smollet, who says, that

“ any tolerable performance by a person  
 “ of *fortune*, will always be considered by  
 “ the bulk of readers, as an instance of  
 “ astonishing capacity; though the very  
 “ same production ushered into the world  
 “ with the name of an author in *less af-*  
 “ *fluent*.



“*silent* circumstances, would be disre-  
 “garded and despised: so much is the  
 “opinion of most people influenced by  
 “*ridiculous* considerations.” — This ap-  
 pears to have been the case with those  
 Reviewers who, on being told that the  
 subject of our hero's own history related  
 to his *indigence*, immediately concluded  
 that the work of so *poor* an author could  
 not contain any thing meritorious, or de-  
 serving of the public attention; and there-  
 fore the more readily complied with the  
 solicitations of his opponents in con-  
 demning the same without taking the  
 trouble to read it.

From the little regard which, it has  
 been observed, was paid to literature in  
 the place of our hero's nativity, it is not  
 to be wondered that authorism never flou-  
 rished in that quarter; wherein the *single*  
 author

author we have mentioned had always been shunned on account of *that appellation*, from a general supposition that *all authors* were dangerous companions, (such are the natural conclusions of *vice* and *ignorance*), and who was disliked in proportion to the *moral* tenor of his writings; insomuch, that one essay on the *general* vices of the age in the manner of THE SPECTATORS, was sufficient to make him be wished to change his habitation; so fearful were the people around him of having their own particular follies or misdemeanors exposed in print; which naturally implied *a consciousness of their criminality*. The virtuous are never afraid of the pen of the moralist.—A modern writer of eminence, among other lucubrations on the follies and vices of the age (intended for the *reformation* of it), expresses his abhorrence of that dread of the pen of an author, *merely because he happens*

*happens to be an author, in the following manner.——“I would, in this essay, expose those mean-spirited wretches who live in an eternal dread of what men may say of them.---One had better be born to a mild servitude or slavery, than live under a constant apprehension of his neighbor’s censure.”—These sentiments of the preceding writer were sufficiently verified in the conduct of those who were afraid of corresponding with our hero because he had been necessitated to publish those volumes which contained some critical strictures on the perfidy and ingratitude of the person to whom they were addressed.*

CERTAIN it is, however, that had our author been naturally disposed to censure, the supercilious distance maintained by those who possessed such fearful apprehensions,

prehenfions, was fufficient to ftimulate him the more effectually to publish thofe tranfactions with which, in a place where the moft minute circumftance feldom failed to transpire, fuch a diftance could not prevent his becoming acquainted; and which the people to whom they related feemed to think nothing of, provided they were not recorded *in print*—that awful register to iniquitous minds! Such a conduct, therefore, originated more from prideful ignorance than rational judgment.—Many were the humorous and degrading anecdotes which our hiftorian could have recorded of thofe very people who, *to prevent his doing it*, had no inclination to affociate with him; and from which he might have formed an entertaining comedy, had he been inclined to manufacture fuch materials into that mould.—Thefe confide-

rations,



rations, had their intellects been a little more enlarged, should have *reversed* their behavior; but it is to be observed that our hero also labored under those necessities, with respect to his CIRCUMSTANCES, which *alone* subjected him to that inattention which such an unfavorable situation is universally known to produce in an age devoted to pride and dissipation, and which, in the neighborhood where he resided, was not to be removed by the display of any mental merits.

BURNT children are said to dread the fire.—It was not without reason that the *fearful* inhabitants of this quarter indicated such an aversion at the appearance of a *poetical* author in particular, who was more dreaded than a *prosaic* one. Our hero's predecessor (an author of eminence, and belonging to the church of England) had published those par-

nassian

nassian fatires, during his residence among them, that had determined them *never to have any future connection with the sons of authorism*; though it did not necessarily follow, that because they had been censured by *one*, they would be censured by *every* succeeding writer; unless they thought the tenor of their conduct was such as rendered the contrary *improbable*.

WITH respect to the hero of our narrative, who happened to be allied to the Muses, but whom his neighbors never knew him to invoke in the dreaded sphere, though they supposed he might *one day or other* take it into his head to do it,—with respect to *him*, I say, he had always so little inclination to satyrize the conduct of individuals, however conspicuous, except when it might become *ne-*  
*cessary*

*cessary in his own defence*, that Sir John and his *honorable* agent were the *only* two people whom, in the course of four years' residence among them his neighbours knew him to have ever particularly censured, except two of his physical cotemporaries; who, *to prevent his settling* where they thought they were already *too many* of the profession, had behaved so cavalierly towards him as could not fail to excite the moderate resentment of a person possessed of our hero's sentiments and sensibility.

It may be subjoined in his favor, that none were ever more indulgent towards, or less disposed to publish the failings of *a friend*, (whom he never deserted, or slackened in his regard for, on account of those misfortunes which may happen to the most opulent); and there were but very few (the bulk of mankind con-

sidered) who could be so securely entrusted with any *secret* intelligence. — He deemed the disclosing any thing that had been communicated in confidence, a crime of the first magnitude. — He was also *singularly* remarkable for his inattention to, and disinclination to propagate even *verbally* that scandal and defamation which so *universally* prevailed in the circle of his neighbourhood; insomuch that he often heard the same story repeated a dozen of times, with the usual exaggerations, before he had himself mentioned it to any one, (such a disposition could never be inclined to investigate the private concerns of others); but he was not so silent with respect to the circulation of more agreeable intelligence, which was frequently suppressed by the venders of calumny and slander: and though such a malevolent propensity was a proper subject for the moralist, and might



might be laudably condemned by the pen of philanthropy, the writer would have been sure to incur the displeasure of those who had *reason* to conceive themselves included in the criticism of his lucubrations, and to be himself blamed for possessing that censorious disposition which he was condemning in others. This has perhaps been the case with every moral writer that ever existed in any other part of the kingdom, whose pens have been employed in a similar province, however contrary might be their natural propensities; so unwilling are the majority of mankind to be reminded of their errors, and so apt are they to imagine every author to be of a *cynical* disposition who has *virtue* enough to reprehend the vices of the age.

Our young apothecary, from that discreet attention to the welfare of his fa-

mily which he was ever studious to observe, and which detached his thoughts so much from attending to the idle rumors of the day, continued to take every politic method in his power which he thought to be most likely to procure that attention to which his natural *modesty* and *indigence* were insurmountable obstructions---till the publication of a moral and sentimental work, wherein he tried the conduct of the baronet to whom it was addressed, by the authority of scriptural decision. Such, however, was the want of that rational consideration that was precluded by the attachments of vanity and folly, that the choice of those to whom the care of the most essential gift of life was committed, was generally determined by an attention to *external* appearances, as if abilities consisted in the splendor of *circumstances*; nor were the delusions

delusions in favour of such to be removed by the most obvious errors. "This will never be the case," says the late learned Dr. Huxham, "while the majority of mankind are fools :"—to which he adds, "As for those *medical practitioners* who will neither *read* nor *reason*, but practice by *rote*, and prescribe at a venture, they ought at least to remember the sixth commandment."—These expressed sentiments of so great a physician, and so distinguished a writer, will be naturally contemned by those adversaries who think it impossible for a writer thus to express himself without being incited by a principle of ill-nature and splanetic enmity.

From the antecedent considerations, it need not be wondered at, that the hero of our narrative, after being *silent for a period of four years*, should at last, from

the resulting necessity of communicating his situation to the public of more hospitable quarters, descant on the conduct of those among whom he resided; while the few who were his friends, and such as were undeserving of such general censure, would naturally conceive themselves exempted.

To return from these incidental digressions to the regular progress of our narrative.—In this place it was, and with these prospects before him, that our patronless adventurer, whose capital and domestic incumbrances would not permit him to traverse the extended limits of the kingdom for the chance of a more advantageous residence, was obliged to try his fate—not to mention his being naturally attached to such a quarter by the consideration of NATIVITY, and as being the place where he had formerly  
 spent



spent so many happy hours in the company and conversation of his beloved CELIA—who, from the want of a sufficient number of filken ornaments, was likewise unnoticed by those females who had nothing but such external embellishments to recommend them, and who generally estimated the value of their acquaintances by the superiority and variety of their drefs.—It was the constant wish of our hero to see the amiable partner of his fortune decked in the richest robes that were *agreeable to nature*, and contributed to heighten the attractive splendor of her *native* charms; but they were mutually inclined to accommodate their wishes to the extent of their abilities.—As, in a more favorable situation, they would not have been disposed to indulge the extravagant suggestions of pride or luxury, they were, in their humble

ble sphere, the more reconciled to live accordingly. Their appetites were easily satisfied; and though they inclined to dance genteelly, they had no propensity to superfluous gaiety.—If ever they wished to abound in riches, it was chiefly with a view to be able to relieve the calamities of their fellow-creatures whose merits and misfortunes were found to be unequal.

Though equally fond of agreeable society (but *sentimental* was seldom to be obtained), they were never disposed to acquire it at the expence of their domestic welfare, in the view of which the extent of all their wishes terminated. To establish *this*, every unnecessary expence was carefully avoided, and industry and sobriety naturally prevailed. Even their natural propensity to see a play, when any theatrical company exhibited in their  
neigh-

neighborhood, were sacrificed to the consideration of the wants of a numerous family, and the happiness of their engaging offspring; which, instead of spending her hours from home in idle visitations, or insipid excursions of pleasure, confined the attention of our heroine to domestic oeconomy and more rational amusements. Hence it may be justly asserted, that no married pair ever more reciprocally endeavored to discharge those engagements which the maintenance of so numerous a family obliged them to contract.—To conclude; had they been more favorably circumstanced, they could have been always happy in the company and conversation of each other; but they were not of so misanthropic a disposition, as not to have admitted of that addition which the society of a few select acquaintance might have been formed to supply.

IN

In this place, I have said, was now settled the affectionate husband and father of a family of six people,—having taken under his protection the aged parents of his virtuous and amiable consort, now grown unable to provide for themselves; while, till they beheld his shop make a tolerable appearance, nobody cared to trust him half a pound of sugar, lest he should never have money enough to pay for it; nor, in the midst of his distresses, could he ever procure the loan of a guinea even from the most affluent, (who pleaded their inability) while they acknowledged his honesty and deserts.

His family continued yearly to increase, and he daily experienced the truth of the moral observation, *that merit, in a dege-*

*nerate*



~~not~~ ~~ago~~, ~~seldom~~ ~~meets~~ ~~with~~ ~~its~~ ~~deserved~~  
~~rewards~~—Had our unfriended apothecary resided in the neighborhood of some hospitable nobleman or private gentlemen of powerful fortune, he would, from an attention to that sobriety and assiduity from which he was never known to have ~~once~~ deviated, have stood a chance of rising in his circumstances; but this was not the case where his destiny had placed him. Every unprejudiced person wished him, from the foregoing considerations, to succeed, while they continued to give him none of their custom, and unwilling to contribute, in any other respect, to his welfare; though, at the period in which, it has been observed, he *first* noticed their conduct, he was charged with the maintenance of TEN people—which frequently obliged him to prosecute those worthless debtors who would not pay him from a want of principle or œconomy; while he  
excused

excused those whom unavoidable inability *only* prevented their discharging their obligations—a practice worthy to be imitated by every humane creditor, who hopes to receive the blessings of eternal life.

Our benevolent practitioner continued to endeavor without success to procure one of the inferior provinces in the custom-house belonging to the place in which he was settled (and which were frequently vacant) for his father-in-law—who had lived fifty years in the said town with the most distinguished character in his favor, and whose circumstances had formerly caused him to be solicited for his acquaintance by the *first* people therein; but *now* he was only complimented at the period of an election with a repetition of his merits and deserts,

while

while the favor he stood in need of was bestowed on some *less deserving* favorite whose connections, in the sum total, were more likely to favor the cause of the procurers at the returns of the before-mentioned æra.

Our author had applied for a very small vacancy in the aforesaid department for *himself*; but the noble lord who had the disposal of it, intimated his *too late* application——though it *afterwards* appeared to be just then *offered* to one of the *first* people in the place, who said he had never applied for it, and was represented to have been at first not very well pleased with the offer of so *small* a gift; but that hoping to find it succeeded by some greater favor, and not being willing to offend his lordship by a refusal, he had condescended to accept it.——He

was one from whom his Lordship had greater expectations at an approaching ELECTION than he could yet hope for from our newly-settled apothecary; who applied for the *promise* of some other place when it fell out, but to which application he never received any answer.

HUMAN nature cannot *always* support that affliction which, however endurable by others, is so severely felt by the susceptible mind. — Our unfortunate hero continued to struggle with his fate till he could no longer continue to behold the objects of his attention exposed to all the miseries attendant on want and that worldly scorn connected therewith, aggravated by the unavailing clamors of mercilefs creditors. — The tears of every generous reader will accompany those of the writer in the anticipation of the sequel, —



quel,—without lamenting the deserved *preceding* CATASTROPHE of the worthless author of his misfortunes.

MAY this affecting narration teach the surviving part of mankind to cultivate that humanity which is the *first* of human virtues, and which the sacred pages assure us will, in a future world, be permitted to cover a multitude of sins.---For this purpose it is wished that it may be copied into every circulating periodical publication."

Such, Sir John, is the tale which I have supposed may possibly be told when we are both withdrawn to the confines of eternity, and which, till the concluding paragraph of the anticipated sequel, has been *literally* represented. It is therefore, perhaps, the most *genuine* narrative that ever was written.

WITH respect to the just and *necessary* remarks that have naturally proceeded from describing the nature of my situation since the period of my settling in a precarious profession, it will perhaps be urged by your adherents, under the mask of pretended friendship for the real writer, or by others from misconceived ideas, that such remarks will only tend to prevent my being favored with the benevolence of those who may think themselves included therein; but let it be remembered, that I continued to favor *themselves* for a period of FOUR YEARS without experiencing such a propensity in return; and that though I had now said nothing, I had *therefore* no reason to expect it in future: and it will be also sufficiently obvious to the intelligent and unprejudiced part of my readers, that none will think



their client would have escaped the censure he has so deservedly incurred, I could not have returned to try their benevolence, nor relieved myself from the distress I *then* labored under: and while some of such are telling me that they *themselves* are not displeased with it, but communicate their sentiments from a regard for my welfare, are among the number of those who have been represented to bestow their favors on others while they pretend thus to compassionate the sufferings, and to acknowledge the merits and abilities of the writer.—One of these pretended friends has lately had it in his power to defraud me of a guinea, and which (if not soon *returned*) will be represented *at large* in my next volumes.—

WITH respect to what has been advanced in favor of the writer's natural propensities



propensities and disposition, which malevolent critics may find fault with on the score of modesty, though they cannot invalidate the authenticity of such asseverations, I shall content myself with quoting the respectable authority of one of our most celebrated writers for having been *necessitated* to take that liberty.----

“If it is becoming,” says he, “to acknowledge our *faults*, is it not sometimes allowable to mention our *good qualities*?—In my opinion, it *should* be so; there being a kind of *equity* in such a behavior.”——Let it also be remembered, that what has been necessarily urged in my favor, has been supposed to be spoken by another person.

In the continuation of my history will be introduced a letter from a person of the *first* rank in the place on which I have  
been

been moralizing; written *since* the period of my commencing business, and which says *more in my favor* than even the sanction of the preceding authority can excite me to do. — It proves how *in-offensive* I have been deemed by the *virtuous few* alluded to therein, and (which confirms the veracity of the antecedent criticisms) that the *worthless only* are afraid of me because I have censured a man to whose guilt they very foolishly reply, that “he’s a man of a *large fortune*,” which is only asserting him to be the *more culpable*. — Such is the *sagacity* of your advocates whom your *large fortune* continues to influence.

I SHALL only subjoin, that I naturally ~~with~~ with the supposed author of the preceding narrative, that the same may be ~~trans-~~trans-

transplanted into the different monthly and diurnal publications by the respective editors of them—in order to frustrate the diabolical intention of those *private stratagems* that have been used to *continue* the calamities of the real writer; and to make the *public at large* acquainted with his fate.—I only wish to have our correspondence investigated by such a general tribunal; but (conscious of your guilt) you have *no inclination* to submit to their decision; and therefore you have spared neither *invention* nor *expence* to intercept such an occurrence:—which proves the veracity of a preceding observation, that you are not so *indifferent* to the recapitulation of our intercourse as your *sagacious* friends would have you to be.

PERMIT

PERMIT me to close this letter with the written sentiments of the editor of a *learned and respectable* periodical publication, after his perusal of these pages, with whom I have no *personal* acquaintance.—

“THE narrative of your hard situation is *extremely affecting*, and must excite the compassion of every feeling and humane breast.—I am still hopeful that Providence, in his good time, will order such a coincidence of circumstances as may in a great measure relieve you from your distresses. Such often occur when least expected.—”  
 “I almost *pity* the MONSTER you delineate—*so lost to every generous sentiment*, and callous to all the feelings of human nature.”——Such, Sir John, are the sentiments of the LEARNED respecting



ing your conduct; and who knows but the writer of the preceding letter may, one day or other, be *your biographer*.

END of the SECOND VOLUME.